

THE CATHOLIC EDUCATOR

JOURNAL OF RELIGIOUS INSTRUCTION



EDITOR: REVEREND PAUL E. CAMPBELL, A.M., LITT.D., LL.D.

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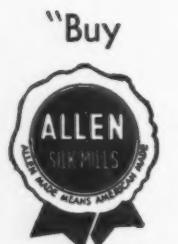
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Contributors to This issue

Sister M. St. Francis, S.S.J.

Sister M. St. Francis will be remembered for her story of the Green Dragon in the February issue and for her other previous contributions.

Sister Mary Clara

Sister Mary Clara, who teaches at St. Joseph Cathedral School, Hartford, Conn., presents another of her stories of Our Lord for retelling to kindergarteners.

Rev. Patrick W. Rice, J.C.D.

Father Rice, who is pastor of St. Joan of Arc Church, Library, Pa., and defender of the bond in the diocesan tribunal of the diocese of Pittsburgh, was educated at Duquesne University, receiving his B.A. in 1927, and at Catholic University of America, earning his J.C.D. degree in 1940. He served as an instructor in philosophy at Duquesne University, 1947-49. He has contributed to the *Homiletic and Pastoral Review* and is the author of "Proof of Death in Pre-Nuptial Investigations," a doctoral dissertation.

Sister M. Gervase, S.S.J.

Sister M. Gervase whose article "Cabbages and Things Curriculum" appeared in the January issue was therein placed at an incorrect address. She teaches at St. Stanislaus School at Rochester, N. Y.

Brother Basil, F.S.C.

Brother Basil adds another facet to his discussion of Catholic Action.

Sister M. Patricia, I.H.M.

Sister M. Patricia, whose teaching experience has been at the elementary school level, is eighth grade teacher at St. Felicitas School, Chicago. She was educated at Marygrove College, and she tells us that she wrote her present article during a course in Medieval literature given by Dr. Kathryn Robb.

Rev. G. H. Guyot, C.M., S.T.L., S.Scr.B.

Father Guyot, professor of Sacred Scripture at Kenrick Seminary, continues his series on the New Testament.

Sister M. Catherine, I.H.M.

Sister M. Catherine is the principal of Holy Rosary High School, Detroit, where she also teaches shorthand. She has taught in Michigan and Ohio high schools for the past eighteen years, her special field being commercial education. She received her A.B. from Marygrove College and her M. Ed. from Wayne University. She has contributed articles to the *Journal of Business Education*.

Frank E. Graham, B.A., M.A.

Mr. Graham received his education at the University of New Mexico, earning his B.A. and M.A. degrees with major in (Continued on page 379)

THE CATHOLIC EDUCATOR

JOURNAL OF RELIGIOUS INSTRUCTION

The N.C.E.A. Goes to New Orleans

ASTER WEEK is the time set for the forty-seventh annual convention of the National Catholic Educational Association. The educators will meet in New Orleans from April 11 to 14. "Education for International Understanding" is the theme. Each department and section will center its deliberations around this theme. The Consuls General from six foreign countries will appear on a panel discussion that will do much to clarify the issues and the problems of international understanding. The distinguished participants in this panel are Charles Leonard, Belgium; David B. L. Moretzsogn, Brazil; Gung-Hsing Wang, China; Antonio Bruzon, Cuba; Dermot MacDermot, Great Britain; and Oscar Freyre, Peru. The Reverend Laurence M. O'Neill, S.J., president of Jesuit High School, New Orleans, will be chairman of the meeting and the topic for discussion will be "What contribution can Catholic high schools of the United States make toward the promotion of better international understanding?"

Others who will address the secondary school department sessions will include the Very Reverend Francis X. McGuire, O.S.A., president of Villanova College, and Dr. John G. Furbay, who will address the opening meeting; Miss Alba Zizzamia, assistant National Catholic Welfare Conference observer for United Nations affairs, and Brother Gerald Schnepf, S. M., of San Antonio, Texas, who will discuss "International Understanding through Social Studies"; Miss Evelyn Peters of New Orleans and Brother Aloysius Blume, S. M., of San Antonio, whose theme will be "International Understanding through Co-curricular Activities"; and Miss Blance Trezvant of New Orleans, Sister Agnes Anita, S.S.J., of Philadelphia, Brother Bernard Gregory, F.M.S., of Aurora, Illinois, and Sister M. Francois, S.N.D., Dayton, Ohio, who will discuss other means of bringing about international understanding.

It is expected that 8,000 to 10,000 Catholic educators from all parts of the nation will be on hand for the general meeting on opening day of the convention when an array of persons, prominent in affairs of Church and

State, will stress the theme. These speakers will include Archbishop Joseph F. Rummel of New Orleans, host to the convention; Secretary of Navy Francis P. Matthews; Edward W. Barrett, Assistant Secretary of State; Governor Earl K. Long of Louisiana, and Mayor deLesseps Morrison of New Orleans.

The local committee, under the chairmanship of Msgr. Henry C. Bezou, New Orleans archdiocesan superintendent of schools, plans to present a series of radio addresses scheduled for the hours when the delegates are not in session. The Hotel Roosevelt is the official headquarters hotel for the convention and an official housing committee is in charge of reservations. Available living space will be taxed to utmost capacity. Happily, the New Orleans Municipal Auditorium affords ample space to hold all the meetings of the various departments and sections under one roof. Exhibitors have the advantage of conducting their booths in the same building in which the delegates are assembled. Teachers and administrators are eager to become familiar with the school materials and equipment presented by the exhibitors, who are justified in their conviction that their contribution has definite educational value.

Monsignor Bezou speaks highly of New Orleans as an old and progressive center of Catholic education. The Ursuline nuns came to the city in 1727 and established a school. Today there are 99 elementary and high schools serving the archdiocese with a total enrollment of nearly 40,000. The archdiocese is currently engaged in a building program that will add a dozen schools to the archdiocesan system.

The pre-convention work done by the planning committee assures the departments and sections of a cohesive program, one that will be centered around the theme. We shall present the details of the program in the April 1950 issue of *THE CATHOLIC EDUCATOR*. The annual convention, improving in form and growing in size, is a source of inspiration to the teachers and administrators who give to the Catholic school system its essential potency.

Holy Year Indulgences

TEACHING SISTERS will be happy to know that the Holy Father has made special concession to them in the matter of gaining the plenary indulgence of the Holy Year.

Following a five-century-old regulation, His Holiness Pius XII has decreed that indulgences and faculties

will be suspended outside of Rome from Christmas, 1949, to Christmas, 1950. Pope Sixtus IV imposed this for the first time in 1473, writes Father Aloysius Prefontaine, S.S.S., in *Emmanuel*, in order to draw more Catholics to make the pilgrimage to Rome during the Jubilee Year. Indulgences may be gained for the faithful

departed as usual. But for the duration of the Holy Year, apart from the Jubilee indulgence, the faithful (even of the Oriental Church) can gain for themselves only the following:

- (1) Indulgences gained in *articulo mortis*;
- (2) Indulgence attached to the recitation of the Angelus and *Regina Coeli*, respectively, when recited morning, noon, and evening;
- (3) Indulgences of the Forty Hours' Devotion;
- (4) Indulgence for accompanying the Blessed Sacrament when brought to the sick or for supplying a torch or candle to be carried;
- (5) Portiuncula indulgence gained at Assisi;
- (6) Indulgence for reciting the prayer of the Pope for the Holy Year;
- (7) Indulgences granted by the various prelates of the Church when using the *pontificalia* or imparting their usual benediction.

We have taken this summary of the indulgences that can be gained during the Holy Year from THE HOMILETIC AND PASTORAL REVIEW. Immediately following the summary of these indulgences there is cited this passage from the Apostolic Constitution:

We decree that all other plenary or partial indulgences (whether granted directly by the Apostolic See or granted or to be granted by others in virtue of a faculty conceded to them by law or by special indult) shall throughout the Holy Year be of avail to no living person, but only to those departed from life. Likewise, by authority of these present Letters, We order and command that with the exception of the indulgences mentioned above individually no others may be published in any manner whatsoever, under pain of excommunication to be incurred *ipso facto* and other penalties to be inflicted at the discretion of the Ordinaries (*Acta Apostolicae Sedis*, XLI, 338-339).

The Holy Father follows the fixed jubilee tradition in graciously extending the benefits of the Jubilee to certain categories of the faithful who are entirely or very seriously impeded from undertaking a pilgrimage to Rome. These categories may gain the Jubilee plenary indulgence, even repeatedly, if they fulfill each time the requisite conditions, namely, confession, Communion, prayers for the Pope's intentions, and, in place of the usual visitation of the major Basilicas, the works enjoined by their Ordinary, directly or through confessors.

Among the persons eligible so to gain the Jubilee indulgence are:

(a) Religious women of simple and solemn vows, together with their novices and postulants; all pious women and tertiaries living a common life and their novices and candidates in the house; all women and girls residing in the houses of the preceding for purposes of education and the like, even though they are away from the house on occasions; finally, girls and women residing in homes, residences, and similar places, even those not conducted by religious;

(b) Those prevented by sickness or weak health from travelling to Rome, as well as persons engaged habitually in the care of the sick; likewise, all persons who have passed their seventieth birthday;

(c) Workers engaged in servile labor who cannot spare the time needed to travel to Rome.

It is hoped that many of our zealous Religious teachers may have the opportunity to visit Rome during the Holy Year and there gain the Jubilee indulgence. Many thousands of these teachers will be unable, for one reason or another, to make the pilgrimage. It is consoling to know that they can remain at home and gain the Jubilee indulgence, even repeatedly, on the fulfillment of the requisite conditions enumerated above.

Muintir na Tire

WHEN the Very Reverend John M. Hayes announced that he would speak on the above subject, the delegates in attendance at the National Catholic Rural Life Conference, Columbus, Ohio, November, 1949, were frankly puzzled. The speaker promptly explained that this Irish title means "The People of the Country." Muintir na Tire is an association for the promotion of the true welfare, spiritual, cultural, and material, of Ireland and in particular of its rural people. It proposes to attain these objects by the application of Christian principles to the problems of rural Ireland.

Father Hayes came to Columbus in response to the invitation of the Most Reverend Michael J. Ready, Bishop of Columbus. His address in Columbus was one of many talks that he gave in various cities of the United States. As the founder of Muintir na Tire, in 1937, he gave a lucid explanation of the purpose, work, and

progress of the association. Its great purpose is the continuance of that spirit of nationhood which sustained men and women in dark and evil days and inspired them to strive and fight for the realization of national ideals. The spirit of nationhood in Ireland was founded on faith and fatherland and Muintir na Tire carries on that grand tradition. Its object is to bring into realization in every home and in every parish the spirit of faith and fatherland; to teach the citizens of Ireland the spirit of citizenship; and to train all in the Christian and civic virtues. "I believe," declared Father Hayes, at Mungrat College, Limerick, in August, 1949, "that we have not been fair to youth. We have not put the right motive before them. It is we, the adults, that are putting them on the road to materialism and pleasure . . . Let us put first things first. 'Seek ye first the Kingdom of God and His Justice, and all these things will be added unto you,' is the slogan of Muintir na Tire.

We are often putting only material gains before our youth. We must give a chance of sacrifice and service. Youth will always respond to sacrifice and service for the community. Let them see that they are active members of Christ's Body."

It is the conviction of the founder that the rural people in Ireland are bound to play a great part in the work of social reconstruction, because the national economy revolves around the land. Membership in the organization is, however, not limited to those in the field of agriculture, nor to those who profess the Catholic faith. Non-Catholics are welcome in the ranks; all who accept the Christian social principles enunciated by the papal encyclicals are eligible for membership. Muintir na Tire is an attempt to put these principles into practice, to bring Catholic sociology from the textbooks to the crossroad. The destructive policy of confining religion within the narrow limits of the church building has, in the modern world, estranged social and economic life from practical Christianity. We must effect a fundamental change in the current materialistic attitude that the world may see the strength that lies in Christian forces, especially Christian charity and social justice. The work of reconstruction is concerned with teaching men and women of all classes to coöperate in helping themselves and in helping the community.

In this work of social reconstruction in Ireland, the parish is the ideal unit. The established parish has associations—religious, social, and economic. There is no agency superior to the parish in teaching Christian charity and civic virtue. The very atmosphere of the parish brings the faith of the people into the whole orbit of their lives, teaches them that religion governs everyday life, and that industry, trust, truth, honesty, and all the civic virtues must be founded on charity and directed by faith.

There are certain factors that complicate the problem in Ireland. Though class warfare has found little place, there is a continual flow of humanity to the cities, and it becomes increasingly difficult to command the proposed power house of Catholic social reconstruction—rural Ireland. This exodus from the land is not the worst evil. The population of Ireland is steadily declining, chiefly because of emigration and late marriages. Father Hayes notes that "we are losing especially our young girls, the potential mothers of the race." The land must get equality in the economics of the nation, or this flight from the land will continue. The very first task is to create an atmosphere where a Christian social order can flourish.

There is no doubt that Muintir na Tire is succeeding admirably in the execution of its plan of organization. First comes the parish guild, consisting of the farmers, the laborers, the business and professional people, the women and youth who are willing to coöperate for the common good. The Guild operates through a council, made up of elected representatives of the various voca-

tional groups. The whole council represents the whole parish and directs all the affairs and interests of the parish. Selfish individual interests yield to the promotion of the common good. An agricultural population finds great satisfaction in effective organization. A working unit in which they take part gives them the active life so essential to their progress.

The effective method of Catholic social reconstruction in rural Ireland must be founded on the parish unit. The parish council gives attention to all phases of human living—spiritual, social, educational, economic, and recreational. Religion is the soul and guiding force of all phases. There is no quibbling about the Christian standard of morals; this standard is accepted and observed; it has the sanction of a healthy public opinion. Though the spiritual interests of the parish and the parishioners are placed first in the order of values, other interests receive due attention. Awake to social interests, the parish council settles disputes and acts as a labor court for the locality. Nor does the council neglect to acquire agricultural machinery, a better stock of farm animals, and other indicated material benefits. The council will, on occasion, undertake drainage, forestry, and reclamation projects. Through the Department of Agriculture the people receive practical instruction in the latest techniques. One instructor is provided for every three parishes. Loans and grants enable farmers to erect needed buildings. The councils organize the people for rural electrification and help them in acquiring labor-saving machinery for the farm and the home.

The guilds of the locality form a regional conference for work that extends beyond the parish limits. A county conference cares for the interests of all the guilds in a given county. The national executive of Muintir na Tire is elected annually by a representative group of delegates. It is one of his functions to provide the organization with the publications that are necessary to spread the message and instruct the members. Other educational projects are the rural week and the summer school for boys and girls. The first is the great annual gathering of the movement; the second is the medium of educating the young, boys and girls, in the principles and the processes of the movement. Nor is this type of education limited to the summer school. Throughout the year lectures are given, by acknowledged authorities in the respective fields, on the various types of work that are available to the people of a given locality. The local guild hall affords space for reading rooms and for debating societies.

In his talk at Columbus, Father Hayes stressed particularly the work that is being done for youth. Youth are taught to help the community in accord with their capacity. They pledge themselves to seek education, to help the sick and those in need, to beautify their homes and keep them in good repair, and in general to form unto themselves a very high ideal of rural life. Muintir

(Continued on page 352)

THE CHILD AS POET

By SISTER M. ST. FRANCIS, S.S.J.

St. Joseph's Convent, Wayland, New York

CAN small children, say in grades one to four, write poetry? They can. In the history of our literature, the writing of poetry preceded the writing of prose. I believe the same thing is true in the case of the child. I think we can get from children something resembling poetry before we are able to induce good paragraphs.

Children's minds, especially small children's minds, are filled with poetry. They live in a land of poetry, a land of imagination. Rhyme and rhythm are as natural to them as breathing. The games they make up themselves are filled with rhyme and rhythm. They even carry on their quarrels in rhyme and rhythm.

GETTING POETRY FROM CHILDREN

How are we to get poetry from small children? Experience shows that it is much easier to get poetry from the children than to get the children from poetry. Once they've tasted it, they want whole afternoons of it. They implore poor teacher, who has paragraphs for them to write, corrective English by the ton to be dosed out to them, etc., to *please* let them write just one poem. You don't believe it? Let's talk it over.

Here is a method that succeeds in high school classes. I have found that it is also successful with small children. Read them a poem, or several poems, that have rhythm and rhyme. And please, please, don't read poetry as if it were prose. Stress the rhythm just enough. Put them in a singing mood. Don't talk about rhyme and rhythm, give it to them. Then give them some sort of sensation; something to set their thoughts and emotions astir. Let them stand and watch a snowstorm, or a passing funeral, or, if luck is with you, the fire engines; let them smell a perfume, see a picture or a statue, or read them a play; better still, let them dramatize something.

Then, literally, turn them loose on poetry. Do not expatiate on how to write a poem, on what to think nor on how to feel about the thing you have just presented.

If you do that, you will get back just what you have said. You don't want that. You want to know how *they* think and feel about what they have seen or heard or smelled or touched. I promise you results. Here are a few results that I have had from such experimentation.

I allowed a second grade to stand and watch a snow-storm. They watched in silence. I said nothing about the storm. Here are two poems that I gathered in the writing period that followed:

Out of a sky of gray,
The soft snow falls all day.

Falling, falling through the night,
Sometimes heavy, sometimes light;
Always like a diamond castle,
When it falls upon the earth.

I doubt that the "diamond castle" simile would have appeared in a paragraph written by the same child.

Here is a fourth grade reaction to a lovely snowfall:

The snow was falling over grass and bay,
And oh, how lovely it made the day!

This little girl had first written:

The snow was falling lightly over grass and bay.

I read it aloud to her several times. She was enabled to see that the two lines would fit together better if one of them was changed. Questioning and reading aloud will help the children to straighten out their problems of rhythm and rhyme.

Children seem to have an instinct for choosing a rhythm that fits their thought and feeling. I have had many different patterns of rhythm and a wide variety of rhymes from one assignment. They say what they want to say, in the way they want to say it, if they are allowed to do so. Overcoaching spoils it all, of course.

Most children write love poems to the snow. One little girl, however, was wistful for summer time:

The snow is here;
The trees are white;

The birds are gone.
I can hardly write a poem.
But as I look out there,
The snow is going away!

Here is the reaction of an eight-year-old near-genius:

As I go walking down the street,
I love the whirling snow
That wraps a silk scarf over me.

Let me succumb to the temptation to digress on this young prodigy. He has a delicious sense of humor and of irony. On a geography paper he found the question, "Name two things you have learned in studying geography." With his tongue in his cheek, he wrote, "One thing I have learned in studying geography is that I don't like geography."

Here is one of the results that followed a dramatization of "Snow-White":

Magic Mirror on the wall,
Answer right,
Mirror, mirror on the wall,
Answer bright—
For Snow-White!

One little girl managed to get two good lines, but could not go on. As the period was nearly over, I called for volunteers to finish her poem. When the bell rang, several children were standing in the aisles, mouths open, gasping with inspiration, hands waving, and the poem was finished. Wordsworth defines poetry as "Emotion recollected in tranquillity." When your children write poetry, look for plenty of emotion, but it would be unwise to count on too much tranquillity. Here is the poem:

Snow-White lived in the forest;
She lived with the seven dwarfs.
The bad Queen tried to kill her,
But the Prince rode up on his horse!

It almost rhymes!

Here are a few reactions to the spring motif. Spring was in the air. I asked them to give me some words that Spring brought to their minds. They responded with words like blossom, breeze, rabbit, flower, etc. I wrote the words on the board, read them one or two poems, and they were off. Here is the offering of the boy who found that he did not like geography:

I see in my garden, standing straight,
Tall blue flowers, near my gate.

Here is a little boy who refuses to be left out of Spring's refurbishing:

Spring has come again;

The trees have new leaves,
The birds have new feathers,
And I have a new coat.

A young football player gave in this bit of romance:

New blue flowers on the ground,
Bright blue birds are singing.
You and I are picking flowers,
While the birds are winging.

Here is a nine-year-old girl's idea of spring; a "Song of Little":

Little new leaves are on the trees,
Little blue blossoms blow on the breeze;
The little red tulip comes back to life,
And the little gray robin comes home with his wife.

On the same day when the spring poetry was written, one small poet handed in these two poems which came to her out of a clear sky:

The moon is my mother;
The stars are my sisters and brothers.

St. Francis would have saluted her as a sister poet.

WHAT THE STAR SAID
The star said,
"I must go to bed."
(It was getting day,
When children should play.)
It was getting night:
The star said, "It's time to light."

When poems come this way, there is nothing to do but clasp them to one's bosom and take them home. When the singing mood is upon the child, anything can happen. Once the children have written a few poems, they will enjoy writing simple melodies for the lines. Some of the class artists, then, will like to make a poster showing the music and lines, with perhaps an idea that the songs have inspired in them.

ALL WILL HAVE PRACTICE IN THINKING

Can all children write poems such as those quoted? Not at all. Neither can all of them do arithmetic well. The wind bloweth where it listeth. A few will do good work, quite a number will turn out interesting bits, and a few in the bottom row will bite the pencil. But it is good practice for all. Even those who don't achieve much will have had good practice in thinking and will have seen what others can do, which is a valuable experience, too.

One great gain in the "doing" of poetry is the development of personality. Christian philosophers like Maritain tell us these days that this is most necessary. Development of personality is just another way of saying "soul-growth." What is more important than that the child's soul should attain the growth eternally planned for it by God? When children attempt to express themselves in verse, they find out to a good extent what is inside themselves and others. The poem that most expressed personality in one year's sheaf was written by a little girl who has the saddest face I have ever seen. She has home troubles.

Here is her poem:

The snow is falling all around,
On the ground, on the ground, on the ground.

What a dirge, coming from a babe of eight! She seemed happier after she wrote it.

Now that I have come to the end, let us go back to the beginning. Before you ask them to write poetry, tell them that God is the Great Poet; that the stars and the moon and the trees and birds and animals are poems that God has made. Tell them that when they are writing poetry, they are doing something like what God has done, and that He likes to have them imitate Him. They will like that best of all.

Stories of Our Lord for Kindergarteners

By SISTER MARY CLARA

St. Joseph Cathedral School, Asylum Avenue, Hartford, Connecticut

Zacheus

WHEN JESUS went along the road many people walked along with Him. Some of them wanted to speak with Him or listen to His stories. Others who were sick or lame or blind came to be cured.

One very short man named Zacheus had tried many times to see Jesus but he was so small that he could not get through the crowd. Zacheus was wondering what he would do. Down the street he saw a tree with low branches. He thought, "If I climb up in that tree I will be able to see Jesus as He passes along the way."

He hurried down the road to the tree and climbed up. As the crowd came near to the tree Zacheus was stretching to see which one was Jesus. Jesus was smiling to Himself. He stopped right under the tree. He looked up and said,

"Zacheus, you are just the one I want. Hurry down and I will go over to your house with you."

Zacheus was so excited that he did not know what to say. He scrambled down out of the tree and walked along the road with Jesus. All the while he was thinking, "How did He know that I was up there? How do you suppose He knew my name? He must be God."

Zacheus was right. Jesus is God and He knew more than Zacheus' name. He knew every single thing about Zacheus. He knew that Zacheus tried as best he could to be good.

Some of the other men in the crowd were surprised when Jesus picked Zacheus out. They did not think that he was so wonderful. They knew of some of the mistakes he had made.

Jesus knew these, too, but He loved Zacheus because he kept on trying to be good.

Vocations from the Viewpoint of *CANON LAW and MORAL THEOLOGY*

By REV. PATRICK W. RICE, J.C.D.

St. Joan of Arc Church, Library, Pennsylvania

ONE OF THE decisive factors in promoting vocations both to the religious life and the priesthood is the guidance of teachers in our Catholic schools. Undoubtedly this guidance and direction of our Catholic teachers will be more effective if the provisions of canon law and the teachings of moral theology are kept in mind.

VOCATIONS TO THE PRIESTHOOD

In this article the subject of vocations to the priesthood will be treated first; in the second part of the article the question of vocations to the religious life will be discussed.

Canon 968, No. 1 states: "Only a baptized male can validly be ordained. In order to receive orders licitly, the candidate must, according to the judgment of the Ordinary, be endowed with the qualities required by the sacred canons and free from any irregularity or canonical impediment."

Canon 1353 provides that "Priests, and especially pastors should apply themselves to guard with special care from the contagion of the world, boys who show signs of an ecclesiastical vocation, to train them in piety, to instruct them in elementary studies, and to foster in them the seed of the divine vocation."

A divine vocation to the clerical state is understood as an act of supernatural providence, by which God selects some in preference to others for the ecclesiastical state, gives them the help of His grace, and endows them with the special and suitable qualities both of body and soul, so as suitably to prepare them for worthily entering the sacred ministry.¹

Canonists and theologians have expressed a number of different views concerning the essential nature of a

vocation to the priesthood. Cappello² gives seven of these varying conceptions of a vocation:

1. It is held by some that a vocation consists solely in a certain attraction or inclination to the ecclesiastical state.

2. Others say that a vocation is to be found in a special motion of God, by which a person is gently and constantly attracted towards embracing the priesthood, and at the same time in a right intention and other qualities of soul and body, with which the candidate should be endowed, so that he can properly and fruitfully exercise the ecclesiastical ministry.

3. Another group holds that vocation consists in the canonical suitability of the candidate, in so far as he possesses all that is required and demanded for rightly undertaking and exercising the priesthood.

4. Some say that initially and antecedently a vocation consists in a divine call, consequently and formally in the call of the bishop, which is the admission to the ecclesiastical state canonically made by the bishop.

5. Others hold that a vocation consists in the following elements: a divine call, a right intention, probity of life, and the intention of becoming a cleric.

6. Another group holds that a vocation consists in the canonical admission to the ecclesiastical state made by the bishop. Those who hold this view cite the Roman Catechism in favor of their opinion.

7. Taking all factors into consideration it would seem that a vocation consists in the following three elements: (a) a special vocation on the part of God; (b) canonical suitability on the part of the candidate, in so far as he possesses all the qualities of soul and body required for exercising the priestly ministry; and (c) the admission to the ecclesiastical state by the bishop.

In the light of recent papal pronouncements, this seventh and last conception—with its three elements of special vocation, canonical suitability, and authoritative admission to the ecclesiastical state—seems most acceptable.

¹*Loc. cit.*

²Cappello, *De Sacramentis*, Vol. II, Part 3, No. 366.

The words of the Roman Catechism, "They are said to be called by God, who are called by the legitimate ministers of the Church," are to be understood in the sense that no one by his own private authority can intrude himself into the ecclesiastical ministry, and that the right of admitting him belongs to the bishop or legitimate ecclesiastical superior.

SPECIAL CALL NEEDED

Several passages from Sacred Scripture indicate the need of a special call from God by those destined for the priesthood. St. Paul says: "And no man takes the honor to himself; he takes it who is called by God, as Aaron was" (Heb. 5, 4). Our Lord Himself said: "Amen, amen, I say to you, he who enters not by the door into the sheepfold, but climbs up another way, is a thief and a robber" (John 10, 1). Again Christ said: "You have not chosen me, but I have chosen you, and have appointed you that you should go and bear fruit, and that your fruit should remain" (John 15, 16). Also: "Pray therefore the Lord of the harvest to send forth laborers into his harvest" (Luke 10, 2). Several of the fathers of the Church indicate the necessity of a special call by God, *e.g.*, St. Leo the Great, St. Gregory the Great, and St. Bernard.

That a special call from God is required is stated in the Instruction of the Congregation of the Sacraments, Dec. 27, 1930:

How great is the harm done to the Church and to the salvation of souls by those who, without a vocation from God, presume to undertake the priestly ministry, a responsibility which would be a serious one even for angels, no one surely will question. Hence, those who have been placed by the Holy Ghost to rule the Church of God must, in order to guard the Church and the faithful from many great wrongs, use the greatest care that access to so great an office be denied those to whom, for want of a priestly vocation, the words of our Lord are applicable: "Amen, amen, I say to you, he who enters not by the door into the sheepfold, but climbs up another way, is a thief and a robber" (John 10, 1).

The same instruction also says: "The Bishop must remember that it is of the greatest importance to eliminate at the very threshold, that is, not to admit even to tonsure and minor orders, those who are not fit for the priesthood, or are not called by God." Before receiving sacred orders, each candidate must sign a statement in which he states that he is receiving a particular order, "because I know and feel that I am truly called by God."

The signs of a vocation are:³

³Aertrnys-Damen, *Theologia Moralis*, Vol. II, No. 581.

1. Suitability for the priesthood, qualities of soul, mind, and body that are required.

2. Proper intention, a free, firm and constant wish to embrace the priesthood and of fulfilling its obligations, conceived from supernatural motives, for the honor and glory of God and the salvation of souls.

Canon 974 mentions several requirements for the licit ordination of candidates of which the following deserve mention:

1. They must have received Confirmation.
2. Their moral conduct must be conformable to the order they wish to receive.
3. They must have attained the canonical age.
4. They must have the necessary knowledge.

THOSE WHO ARE DISBARRED

According to Canon 984 and Canon 987 the following are disbarred from the priesthood:

1. Those of illegitimate birth, unless they have been made legitimate or have made solemn profession. (According to Canon 1116, children become legitimate by the subsequent marriage of their parents, provided the parents were able to contract marriage at the time of the conception, during pregnancy, or at the time of the birth.)
2. Those who are defective in body, or who, on account of weakness, cannot safely, or on account of deformity, becomingly perform the functions of the altar.
3. Epileptics, the insane and possessed, who are now or have been formerly in this condition.
4. Bigamists, who have validly and successively contracted two or more marriages.
5. The sons of non-Catholics, as long as their parents remain in their error.
6. A man who has a wife, as long as his wife lives.
7. Men bound to common military service by the civil law, before they are fully discharged.
8. Neophytes, that is, new converts, until the bishop thinks their faith is sufficiently tried.

Several other papal documents refer to the question of priestly vocations. The Apostolic letter of Pope Pius XI on Seminaries and Clerical Studies, August 1, 1922, states, after quoting Canon 1353 (cf. above):

When they (pastors) judge the time is ripe, they should see to it that their students enter a seminary for training, so that they may there perfect what they have begun. If the poverty of the boys prevents this and the priests themselves are unable to bear the expense, they should enlist the aid of good people by representing to them how holy and how extremely useful this work is. In this connection we cannot refrain from asking all those who love the Church to foster lovingly and promote the *Work of Ecclesiastical Vocation* which has been

instituted to help boys of good promise, at home and in the care of pastors as well as in seminaries.

The following quotation is from the Recommendations of the Sacred Congregation for Seminaries and Universities, which after approval of the Holy Father, were transmitted to all the Ordinaries of the United States in a letter addressed to them by the Apostolic Delegate, January 24, 1928:

Moreover, parish schools present the means of fully and in a most practical manner making concrete the dispositions of Canon 1353, which refers specifically to the subject of vocations for the priesthood. The *Society for Developing Priestly Vocations*, so dear to the heart of our August Pontiff, Pius XI, now happily reigning, is an organization necessary likewise for the United States, where many bishops, even up to the present time, have found themselves obliged to take in foreign priests in order to provide for the spiritual needs of their people. This Society should be established in every diocese . . . Vocations to the priesthood must be sought out with loving care. This is one of the principal duties of parish priests (Canon 1353), and upon its fulfillment depend to a large extent the development and spread of the Catholic religion in the United States.

It should be noted that more than one papal document refers to the necessity of keeping from the priesthood those who are impelled by coercion or fear to embrace the priesthood. The practical point for vocational directors is to be on the watch for cases where undue pressure is exercised by parents, especially mothers, who are anxious to have a son enter the priesthood.

VOCATION TO THE RELIGIOUS LIFE

The vocation to the clerical state is primarily for the sanctification of others; the vocation to the religious life is primarily for procuring the perfection of the Religious. Most authorities hold that there is a special vocation to the religious life. They argue that the words *right intention* in Canon 538 presume a special vocation on the part of God. A religious vocation is a special vocation, which consists in a special motion of divine grace manifested by a right intention.⁴

Canon 538 states: "Every Catholic who is not prevented by any legitimate impediment, is inspired by a right intention, and is fit to bear the burdens of the religious life, can be admitted to the same."

With regard to impediments, some religious orders have impediments over and beyond those provided by canon law. Among those found in canon law and which bind all communities are (Canon 542):

⁴Cappello, *op. cit.*, Vol. II, Part 3, No. 365.

I. Impediments concerning validity:

1. Disbarred are those who have joined a non-Catholic sect. This does not refer to converts. For religious, the fact that one or both parents are heretics does not impede, unless they wish to become priests.
2. They must have completed their fifteenth year.
3. Those inducted under violence, fear, or fraud, are disqualified.
4. Married persons are disqualified during the lifetime of the other consort.

II. Impediments with respect to liceity:

1. A person burdened with heavy debts.
2. A person charged with the administration of temporal affairs which might cause the institute to be involved in lawsuits or other difficulties.
3. Children who are necessary for the support of their parents or grandparents who are in grave need; and parents whose help is needed for the support and education of their children.
4. Those who in religion would be destined for the priesthood, from which, however, they are excluded by an irregularity or other canonical impediment.
5. Those who belong to an Oriental rite may not enter an institute of the Latin rite without the written permission of the Sacred Congregation for the Oriental Church.

The Code does not speak of the consent of parents as necessary for those under 21 years of age. However, in practice, it would be very imprudent to accept a minor without parental permission.

It is noteworthy that the Code of Canon Law has abolished several former impediments, among which may be mentioned illegitimate birth so far as Religious are concerned, likewise the age limit for women.

Although not mentioned by the Code, serious diseases or physical handicaps are mentioned by canonical authors as impediments, in so far as they are included under the provision of Canon 538, which requires for admittance to religion that a person be "fit to bear the burdens of religious life."

Whether a special call from God is a necessity is not mentioned in Canon 538; but a majority of the authors consider that such a call is presumed or implied in this canon under the heading of a right intention.

Even though a person feels that he has a call to the religious life, he is not bound, except in the case of a divine revelation, to embrace this life, since it is not a matter necessary for salvation. Likewise, if a person had good reason to feel that he could not save his soul outside the religious life, he would be bound to embrace it.⁵

Signs that a person does not have a religious vocation include physical debility, intellectual weakness, lack of

(Continued on page 366)

⁵Aertnys-Damen, *op. cit.*, Vol. I, nn. 1186-1187.

TACKED, FULLY YOURS

By SISTER M. GERVASE, S.S.J.

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THE rat-tat-tat of a hammer is hardly the sound pedagogy of today's teaching methods. You have heard, surely, that the child's mind is not a block of marble you chisel, but it is a garden you help to grow. Yes, I used thumb tacks to display our seventh grade exhibit rather than harsher nails that would demand a hammer.

A class exhibit, that school year postscript, the necessary-because-superintendent-said-so — whatever you may call it — is what I want to acclaim a bit in this article. Also, I should like to show you what art as a school subject has to offer in the education of our children.

EXHIBIT PLANNED LONG IN ADVANCE

The success of the May exhibit, I knew, depended upon the plans and devices I prepared in the first month of school. In September, therefore, I told myself that I wanted to teach art in such a way that my thirty-eight pupils would have opportunity for much imaginative play and creative effort. I realized of course and investigated further the fundamental experiences in art this class had had in the past seven years of school.

The teachers in the primary grades had grown accustomed to my frequent visits to their classrooms to view the drawings and crude paintings of their little pupils. These early endeavors, I understood, were the child's attempt to talk another language than the language of words; and to this new opportunity, I saw, the child had given a joyous expression. I liked the daring use of the three primary colors. Many times I have stood before an easel in the first grade and marveled at the child's natural sense of balance; I have come away refreshed by a dip into the pool of a little child's intense perception.

Thus, with a certain knowledge of my class's past achievements and with definite objectives set before me I began what turned out to be one of the most interesting years of teaching I had ever experienced.

To begin with, let us examine this display of Autumn flowers and fruit painted in design. My class liked doing these last October. I have discovered that children enjoy creating order in patterns. Do you notice over here in this later display, in these Spring flowers and birds, the progress many have made in creating original motifs and individual rhythm? You see, work in design gives scope for individual thought; it establishes the power of making a choice. Also it offers criticism and develops the skill to work with exactness and to persevere to completion. This is perhaps the greatest opportunity art education offers in training democratic citizens: it helps the individual child to develop his own initiative and to find out for himself; it stimulates him to becoming much more independent and courageous in acting for himself. This is one social value in art education.

Now for these object drawings. We placed them here on the side wall because we felt that the light from the windows would show our best work to advantage. One week last November our classroom was filled with jugs, plates, cups, baskets, bottles, and vegetables. Each pupil chose his own model and arranged the objects by himself, with some criticism from me. It was fun to hear the remarks after the sketching was done. I remember Joseph telling me in the candor of his conviction that his picture turned out quite different from his intention. Yet, look at his drawing. Does it not exemplify the freedom and charm which true art should express? Meticulous Mary was quite disturbed about this blob of green paint. But you can see, can't you, that the general effect of her arrangement is unique and expressive? Indeed, to be able to make a rapid sketch of an object at a moment's notice, either from the object or from memory, means a decided asset in daily life. An important aim in educating the pupil in elementary school is to train the child to see—to observe well. Art, in the grades, is chiefly addressed to the senses. Here is another value of art education. Object drawing is a means of realizing the beauty of form and construction in the everyday things of life. Furthermore, very fine exact drawing on a smaller scale is excellent training in preparation for mechanical work and for future work in engineering.

D. D. Sawyer in *Art in Daily Life for Young and Old*¹ says that art should be taught as all other subjects, not only for its own educational value, but also for the help it can give in other studies. See what a hand-made drawing has been to a unit in social studies. The study of the historic and economic development of our community is a very special and important phase of our second semester's social studies course.

You see here this bizarre display of booklets. It was the making of maps that enhanced this project. Do you note the fine proportion and the fitness of purpose in these maps? Here you see the location of three of the principal factories of the camera industry in our community. On these other pictorial maps, you observe the various locations of each pupil's home in relation to our school and church. Thus, my class, who showed a general distaste for geography, discovered through this drawing experience a very enjoyable experiment in geography study. It not only accelerated the learning of geography relations, but it also gave an impetus to the compositions inside the covers.

Turn the cover: and here you read a descriptive composition on the historic and economic of our fair city. Look, Jean's booklet describes the moccasin-footed Senecas canoeing down the Genesee from Mount Morris, to hold a pow-wow with their Indian friends of the Land where the Genesee flows into the Great Lake. As you read on, you discover the time and the conditions of the white man's first settlement among the Senecas.

You will also note the fine coherence of thought throughout the paragraphs and the simplicity of language. Composition writing, too, is an art, one of the forms of creative art so intimately related to mankind. Thus, art in the curriculum has much to offer as a handmaid to other subjects. No one is more aware of the growing difficulty in school work of the over-crowded curriculum than the elementary school teacher. But there is the possibility of linking up subjects of connected interests. And art is a means of expression in nearly all other subjects.

FAMILY PROJECT INJECTED WITH LIFE

Now for the "Meet My Family" project which I have kept for the last. You have been aware of the large, paper-made house on the back blackboard, haven't you? And you've noticed these little replicas of my pupils' homes? Well, these paper houses are really illustrative covers for the *real* project inside.

¹London: B. T. Batsford, Ltd.; 15 North Audley Street, W. 1.

Modern sociologists today admit that most of the problems that beset society are sad but dynamic repercussions of family disorganization. As teachers of today it is our noble task and our opportunity to impress upon our pupils the importance of home life and to inspire them with the wholesome attitudes of good Christian living in man's natural environment, his own family circle.

Our diocesan syllabus in social studies directs the seventh grade teacher to the presenting of a unit on the family. In April I studied the outline very carefully; I noted the various topics for discussion: the duties of Catholic parents toward their children, and those of children toward their parents. It presented suggestions for worthwhile and enjoyable recreational activities at home. A very wordy definition was given explaining that the family is called an imperfect society because it does not contain all the things necessary for its own complete development. It continued, telling how the family depends upon the Church and State for development.

All this seemed too abstract and "around-the-bush" for my seventh grade boys and girls. I decided I needed a simpler and nevertheless more invigorating attack on teaching the family. At once I was inspired with the idea of each pupil's describing his own family in written composition. It didn't take long for all of us to admit that each of us felt our families were the finest on earth, that no matter how humble home may be, it was the best spot in the world for us. We were very proud of our wonderful mothers and dads, and we weren't too hard on our pesky little sisters and teasing brothers. No, it didn't take us long to puff out our chests a bit and wave a banner for our families. That was the first step.

English period offered further opportunity for our "family project." Descriptive paragraphs painted vivid pictures of Dad as he reads the paper every night. Mother was aptly described as she mixed the batter for ginger cookies. There were even word-pictures of Rover, the friendly collie, and of Mopsy, the pussy with "hair as black as night." Mother was often called the "queen of our home" and Dad was "king." Stanley stated further: "and my sisters are the princesses of our home but Dad says that they remind him more of living clothing stores. Every time he sees them they are wanting money for new clothes."

John admitted that he knows now why his father lost his heart to his mother many years ago; that his, too, has been captured by his lovely mother. Theresa began her composition by writing: "If you want to meet the happiest family on Peckham Street, then meet us, the . . ." Dolores went on to reveal what it means to have a salesman for a brother, "that he not only talked his own mother into buying a Fuller brush, but even a new washing machine and a cedar cabinet."

Yes, I know, this offered room for much imaginative play; but it also awakened my pupils to the brilliant awareness of the wonderful adventure that was going

on right at home. Furthermore, this project had its influence on the parents, too. The night of the exhibit, it was before this display that parents stood longest. They liked the appraisal their children had given them. We all know the reticence of most children at the ages of twelve and thirteen to the display of any sentiment. But here was twelve-year-old Jim calling his mother a queen; here were sons who thought their dads "just tops." One mother and dad were so delighted that they went home to return with other relatives, so they too could see what a marvelous family was theirs.

No, there is no way of gauging the real success of the family project. I often wonder if any parent went home more alive to the wonderful opportunity that was his, of holding out to his children the security and genuine happiness that only family life can foster. I would also like to feel that my pupils learned to appreciate even a little the importance of home life, and that they fastened themselves even more securely to the salutary guidance of a good father and mother. Thus, art as a school subject had once again offered its assistance for enhancing human living.

I have tried to show you a little of what art as a part of the school curriculum has to offer in the education of our children. For us, teachers, that is our foremost sociological problem—to aid our pupils in fitting themselves as members of groups for the purpose of promoting group welfare.

I have also tried to be very specific in my advice to teachers of junior high school.

FULL GROWTH AND DEVELOPMENT THROUGH ART

You see, the child of seventh grade needs the art experience that will teach him social living; he needs to feel his growth and development through the manipulation of materials, of all sorts of media, the use of tools, and the exercise of his control over them; for these are all essential activities of growth. Since in drawing, as in all art work, we strive to do things beautifully, the twelve-year-old will discover that what may be ugly in reality can be transmitted into artistic beauty. Out of this kind of experience, the young student may eventually acquire the ability to take hold of his own environment and remake it into something more appropriate for his own proper development, and that of his neighbor.

The ability to observe well, the technique of expressing freely and honestly, the satisfaction of continuing a work to its completion—these alone give the seventh grade pupil the feeling of belonging, a certain security in a world that is growing more and more infinite to a developing mind that is beginning to realize how finite it actually is.

Muintir na Tire

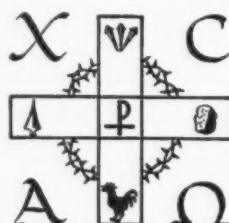
(Continued from page 343)

na Tire is a "stay on the land" movement for it sees that the land will be, in the future as in the past, the mainstay of the nation.

Father Hayes sums up in these words the purposes and the ideals of the work he founded:

Muintir na Tire has as its chief aim the revival of the community spirit. In this it is the heir of every effort of nationalism in the past and the heir

of every sacrifice made for Faith. Appeals have come from the Chair of Peter for the practical application of Christian principles. Muintir na Tire is putting these principles into practice. Thus, through the inspiration of the great social encyclicals it hopes to build a nation truly Christian and truly Irish. A great building must be raised brick by brick, and the bricks that Muintir na Tire has chosen in the reconstruction of the nation are the parishes of Ireland.



Inter-American

CATHOLIC EDUCATIONAL PROBLEMS

By BROTHER BASIL, F.S.C.

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INTRODUCTION

THE concern of our war-time "good neighbor" policy was mostly in the economic and political problems of our Latin American neighbors; it utterly failed to penetrate the religious, educational and traditional ideologies which animate the nations that issued from Catholic Spain. We contacted the bodies of our neighbors, but remained strangers to their noble souls.

The Inter-American Catholic Education Congress was organized to unite in a common understanding all the peoples of the Western continents that they may understand and love one another and unite their Catholic traditions, aspirations and potentialities, and defend and promote their common rights.

ORGANIZATION AND AIM

The first Inter-American Catholic Educational Congress¹ was promoted by the archbishop of Bogotá (Colombia), D. Ismael Perdomo, highly encouraged by Cardinal Pizzardo, Prefect of the Congregation of Seminaries and Universities, and organized by the National Confederation of Catholic Colleges and Universities of Colombia under the guidance of the "Pontificia Universidad Javeriana."

Letters of invitation and tentative programs were sent to the highest ecclesiastical authorities of each American country, and to the superiors of religious orders soliciting their opinion and coöperation, and inviting them to appoint one official delegate and an accompanying committee, both of which would be guests of the organizing committee.

The federal government of Colombia pledged its co-

operation and citizens of the noble city of Bogotá offered generously to provide lodging, board and transportation.

The Congress opened on June 1, 1945, with the Mass of the Holy Ghost; 210 delegates were present, representing 21 American republics. The general aim of the Congress was the restoration, organization and defense of Catholic education.

The *Agenda* of the Congress gives three general topics for consideration:

- (a) Organization of periodic Catholic educational congresses.
- (b) Formation of a standing committee.
- (c) Publication of an inter-American Catholic educational magazine.

The specific themes of study are given under 25 headings; one theme was assigned for study and discussion to each nation. The main ideas expressed in the agenda may be summarized as follows:

(a) There is need of rectifying the materialistic inspiration of anthropology and experimental psychology, and of using their many discoveries, as applied to education, under the inspiration of Catholic principles.

(b) The school must rehabilitate the dignity of the human person, promote its perfect development, primarily for its own sake, and struggle to destroy the totalitarian aspirations that pervade too many national educational systems.

(c) Moral education is more important than instruction; it is the duty of the school to train the will and heart, to promote virtue and love of neighbor as the only solid and lasting foundation of international union among the nations of the earth, particularly among the republics of the American continent.

(d) The new organization, pledges its coöperation to the educational endeavors of the United Nations, as long as they are democratic and inspired by Christian principles.

(e) The foundations of the inter-American educational associations are: social justice, Christian charity and Catholic spirituality.

¹Primer Congreso Interamericano de educación Católica, Bogotá, 1945.

- (f) We intend to fight uncompromisingly: materialism, communism, and Protestantism.
- (g) Ways and means of obtaining a fair share of funds for the support of Catholic education.

THE WORK OF THE CONGRESS

The work of the Congress centered around three classes of activities: Public functions, study sessions, entertainment.

A. Public Functions. We shall mention only the main three public functions: (a) the opening session; (b) general report sessions; (c) the closing sessions.

The Opening Session. This first public function was most solemn. Besides the delegates of the American republics, the hierarchy of Colombia was present in a body and the national government was represented by the president of the Colombian republic and the secretary of education. The official delegates presented the greeting of their own country and pledged the co-operation of the respective hierarchy and Catholic body.

General Report Sessions. During these sessions, the national delegates read a report outlining the status of Catholic education in their respective countries. We outline the two outstanding reports: Brazil and Canada.

1. *Brazil.* The Brazilian delegate, D. Hildebrando P. Martins, O.S.B., analyzed the new educational law of 1942 as follows:

(1) The aims of the new law reorganizing secondary education is to bring out the potentialities of adolescents through religious and humanistic culture.

(2) Ninety per cent of secondary schools are under private control; the government permits and encourages the teaching of religion in the public schools, but this wish is not yet efficient for lack of trained catechists who must hold degrees from schools of philosophy.

(3) The influence of Protestant schools is yet under control.

2. *Canada.* The Canadian report was made by Louis Bertrand Raymond. Some of the outstanding items were:

(a) Out of a national population of 11,500,000 there are 5,000,000 Catholics.

(b) The province of Quebec has 3,000,000 Catholics, mostly Canadian French (70 per cent).

(c) In the province of Quebec, there are 50 secondary schools, two universities, 25,000 students; most of the teachers belong to some religious congregation.

(d) Secondary and university education is based on a Greco-Latin tradition.

(e) School taxes are apportioned according to the census of the religious sects and administered

by the respective boards.

(f) Some striking institutions:

1. Institute of professional orientation.
2. Faculty of pedagogical psychology for the guidance of teachers.
3. Social schools to train social leaders.
4. School of social and industrial relations.
5. School for the training of parents, which publishes a magazine, *College et Famille*, to study the problems common to family and school.
6. School of applied arts to train craftsmen.
7. Four educational magazines.

The Closing Session. After a pontifical high mass, groups of Colombian university students dressed in the national uniform and waving the flags of the American republics, consecrated American Catholic youth to Christ the King and sang the hymn of the Congress to Christ the universal teacher.

B. Study Sessions. The general impression conveyed by the reading of the report of the study sessions is thoroughness of study and resoluteness of purpose. Since it is not possible, in a magazine article, to analyze even succinctly the splendid discussions submitted, we shall limit ourselves to the outlining of the main resolutions that grew out of them:

- (1) Establishment of a confederation of Catholic inter-American education.
- (2) Let every American nation organize a Catholic education association.
- (3) Promotion of educational films and radio programs.
- (4) While we must be full of charity for members of the Protestant faiths, their destructive work among Catholics must be controlled.
- (5) The spread of communism is a religious, national and economic danger.
- (6) Catechetical schools and Catholic normal schools should be organized.
- (7) Catholic Action should be established in the schools of the American republics.
- (8) The formation of the will is of supreme importance.
- (9) Physical, agricultural, and industrial education should be provided by Catholic schools.
- (10) Humanistic studies should be promoted and reorganized.
- (11) A correspondence of university degrees should be established.
- (12) The interchange of teachers is recommended to create the spirit of inter-American co-operation and understanding.
- (13) The Catholic Church cannot be denied her educational rights.
- (14) Catholic schools should receive a proportionate share of public educational funds.

C. Entertainment. Entertainment was amply provided by local institutions and private citizens.

BEOWULF AND THE MODERN BOY

By SISTER M. PATRICIA, I.H.M.

St. Felicitas Convent, 1521 East 83rd Place, Chicago 19, Illinois

Did the poet in *Beowulf* intend merely the picturing of a fight with a fierce dragon? This may seem to have been the case, but its significance then, and now, might well have been much deeper. In the first place, being an epic poem, it has a philosophy behind it, as well as a relationship between the events in the story and the listeners. With this in mind, we can interpret the poem as an Anglo-Saxon allegory with character-building motivation that will appeal to youth today also. In the second place, it is a good adventure story and has the appeal which all adventure stories have, action, much action, motivated by the hero's inner drive.

Grendel, his mother, and the many traditional monsters that appeared in the gory, stenchy pool give a vivid picture of a portentous object of Satanic origin, half-animal, half-human, which has appealed to the imagination of all people of all times. The Grendels were a "pair of mighty, marsh-striding creatures, far-dwelling spirits holding the moorlands." One of them "wore the image of woman, the other one wretched in guise of a man wandered in exile." Grendel looked like a man, "except he was huger than one of the earthmen." Both paraded their physical monstrosity, for they "guarded the wolf coverts," which were "lands inaccessible, wind-beaten nesses" containing "fearfullest fen-deeps, where a flood from the mountains 'neath mists of the nesses netherward rattles, the steam under earth." This putrid stream noisily made its way through the fen, but "not far is it henceward measured by mile-lengths that the mere-water standeth." So horrible a place was the one frequented by them that the "firm-antlered deer yieldeth his spirit on the shore, 'ere in he will venture."

The wildest imagination cannot picture how "uncanny the place is: thence upward ascendeth the surging of water," while below is the "current seething with blood and gore." On the banks were "many a serpent, mickers a lying on the cliffs of the nesses, which at noonday go on the sea deeps their sorrowful journey, wild beasts and wormkind." At the bottom of the pool lived Grendel and his mother. Grendel's monstrous proportions are seen in the record of Beowulf's victory over him. Several men were needed to remove his dead body from the

mead hall, "four of them had to labor to carry the head." Because of its size, from the roof of the hall was "the arm-shoulder suspended, the arm and the shoulder, there was all of the claw of Grendel together."

GRENDEL'S MOTHER SOUGHT VENGEANCE

When Grendel did not return home, his mother knew he had been defeated; so she "for her son to take vengeance, her only one bairn" made her way to Heorot the following night, "eager and gloomy." She was "anxious to go on her mournful mission, mindful of vengeance for the death of her son." "Broad lindens hand fast were lifted" by her as she passed through the forest. Arriving at the hall, she "the door quickly opened on fire hinges fastened," and finding the warriors asleep, "the tooth-weaponed murderer swallowed the whole body" of one of them. When Beowulf heard this he pursued her with a magic sword through the fetid pool to the very depths, where he "that sea-floor-guardian found." He attacked with the sword, but she was so strong that the "sword wouldn't hurt her." Then, "by the hair" Beowulf seized her, throwing her to the floor. From the wall of the cave he snatched a giant sword and "so wrathfully smote her that it gripped her neck and grasped her hard, her bone rings breaking: the blade pierced through . . . and to the floor she sank dead." Beowulf had found her one vulnerable spot.

After learning that a Christian monk had something to do with the telling of this pagan story, do you think it was merely a story to entertain an Anglo-Saxon audience? It could easily have been a mirror for princes, the monsters showing what a ruler should not be. Grendel was too conceited after "wasting the fastness of warriors" at Heorot. He "tarried but little," and "thence he departed, leaping and laughing, his lair to return to with surfeit of laughter, sallying homeward"; "his thoughts were exultant." Conceit in victory leads to despair in defeat. Note the contrast in Grendel, outmatched by Beowulf: "Fearful in spirit, faint-mooded

waxed he . . . death he was pondering." He "would fly to his covert, seek the devil's assembly." People "heard him hymns of horror howl, and his sorrow hell-bound bewailing (to God he was hostile)."

Impetuosity leads to rash decisions which liken one to the "monster of evil, greedy and cruel," who "minded to sunder from each of the men the life from his body." Grendel did this once too often and was killed. Desire for revenge, or at least of "getting even" brings disaster. Grendel's mother, seeking to avenge the death of her son, hastened to the spot where Grendel had met his death, seized a warrior, "suddenly tore him, bit his bone prison, the blood drank in currents, and swallowed in mouthfulls . . . the man's feet and hands too." It did not occur to her that such action might prove to be the undoing of her power. Impetuosity hasn't time to calculate results. With the same "fury so bitter" Grendel's mother, "gleaming and wild she went oft round the cavern angry in spirit" instead of preparing a defense against Beowulf when she heard his challenge. She wielded her war knife "wide-bladed, flashing," but to no avail.

The character of each monster is a portrayal of unbridled passion which eventually leads to his destruction. To the tenth-century prince, the poem may have been a warning against avarice and uncontrolled ambition. What is it to the prince of today? It is the negative approach to character building, which says, "If you do not wish to be the loser in this life and the next, control your predominant passion before it controls you. Don't believe people who scoff at dignity and restraint. Do not mistake license for liberty."

IDEALS NEEDED IN CHARACTER BUILDING

In the field of character building, as in every other field, it is necessary to have an ideal to strive for. Therefore, if the allegorical significance of Beowulf is to be grasped by the child, he must have in his mind an answer to the question, "Who is the prince of today?" It will be easy for him to see that it does not refer to the "crowned prince in cloth of gold," for in the few instances in the world in which the royal family is found at the head of the government, the ruling is actually not in its hands. The prince today is he who governs himself, he who is true master of his own realm. Just as the land of the Geats was laid waste time after time, bringing sorrow upon sorrow, until Beowulf defeated the monster, destroying the source of evil; so, too, the soul-world in each prince is laid waste if he does not seek out his chief source of evil, his greatest fault, and sap its strength.

How to conquer a fault can be discovered by an analysis of the story. Beowulf clad himself in armor before he made his attack; a modern Beowulf arms

daily by saying his prayers. Beowulf was not a Geat, but he offered to do all in his power to help them; a prince must offer to serve others if he is to overcome himself and do the heroic act. As Beowulf swam through the gory pool "many a mere-beast tormented him swimming, flood beasts with fierce-biting tusks." The hero today must make his way through the difficulties, perhaps the teasing of so-called "friends" who comment on his efforts. Had Beowulf turned back he would not have been a hero—perseverance through the pool, in spite of the smaller monsters, made possible the great victory over the giant monster. Victory over a major character fault can be achieved by defeating first, its smaller manifestations, progressing to larger ones, and finally getting the mastery over one's thoughts, the source of action. Then circumstances like to those which formerly caused a fall, are recognized as a camouflage and ignored, or are resolutely passed by.

THE FOOLHARDY RELY ON HUMAN STRENGTH ALONE

Pointing out admirable traits from the story is pleasant for the child; reaching the conclusion that "I must have the virtues of Beowulf to be the hero Beowulf" is less attractive. The difficulty comes, not so much to really objecting to dignity and restraint, but from the fear that it is too hard for him to acquire it. At this point of the discussion there is a splendid opportunity to bring in the Holy Eucharist as the "Bread of the Strong," pointing out that only the foolhardy rely on human strength alone. Even the pagan hero armed well. Were he living today, he, doubtless, would have added to his preparation for the combat, a good confession and Holy Communion.

To the child, "arming spiritually" is usually clothed in the dull shades of self-denial, implying a certain sadness of life. Frequently this is due to the inability to distinguish between "license" and "liberty." Beowulf is "liberty"—Grendel "license." Wherever Beowulf is, he is self-possessed, in command of the situation, loved; wherever we meet a monster, that monster is ruled by pride, anger, revenge; he is hateful and hated.

Beowulf made his offer to free the Geats before the king and the assembled court with simplicity and directness. When his rival, Unferth, attempted to ridicule him by relating the story of a contest in which Beowulf had failed. Beowulf did not lose his head and retort hotly, but clarified a few details, admitted his part in it, and restated his offer to the king. The same manly dignity shone forth after he had defeated the first monster and was honored at a court feast. He accepted the costly gifts and high praise quietly and with gratitude, making no effort to prolong his moments in the limelight.

Search the poem; we can find no time when a monster is at home, or roving abroad, but that he is driven on by vengeance, lashed by anger or gouged by hate and envy. The contrast is strikingly evident in the account of the fight between Beowulf and Grendel's mother, "angry they both were, archwarders raging." Beowulf's anger was an unwilling passion burst into flame at the sight of the "sea-beast accursed." Hers was "vengeance for her only one bairn." Evidently Beowulf had trained himself to self-control, judging from his presence of mind and ingenuity. After he had "rushed with his battle-sword, and stayed not his hand, till the ringed blade sang on her scaly head & fierce war lay," but "was weak against her," he faltered not, but to the earth he flung it. Another might have uselessly struck with the sword again and again. Although the monster "repaid the attack with a terrible onset" and he "crashed to the earth," in a few seconds "he won to his feet" and seized from the wall "a sword strong of edge, ancient, splendid . . . so mighty it was that no man but he could have wielded that work of giants." He swung the sword on high, and then struck with a blow so strong "that the bones of her neck broke . . ."

Beowulf won only because, in spite of the fury of his emotions, his mind still ruled; he was alert enough to see the weapon on the wall and the possibility of its being the fatal weapon. Another evidence of self-possession is the fact that he wasted none of his physical energy foolishly, as is so characteristic of the passion-ruled. Every attempt he made that failed was recognized as ineffectual, and with the foresight and ingenuity of a mind truly free, he found the right means. Opposed to the reasoned action of Beowulf in this struggle, is the confused, impulsive action of the monster. Had Grendel's mother realized that she was playing a losing game, she might have protected her one vulnerable spot. Because she had never met her equal before in any struggle she reasoned that no one could overcome her. Confidence is good; cocksureness, fatal. Reliance on physical force alone and defiance of law have, from the Grendels to this, brought nothing but ruin upon those who have tried it.

SEEKING ONE'S PROPER ADDRESS IN ETERNITY

The true prince of today, though he may dream of "his name in lights," knows that to be a success, in any sense of the word, he must conform. Think of the hours of practice required to play good baseball. Read the biography of any professional man, from

scientist to actor, and there is study, schedule, and practice. You can buy only paper mansions with toy money. This is true, also, of the place that will be your address in eternity. When God made this world he set up physical laws to govern all his creatures, except human beings. Stones, trees, plants can do nothing about their existence. On the heart of the prince, who is the lord of the universe, God wrote His law; then set him free to heed or ignore it. This freedom will last for the entire time of the prince's life in this world; then the Eternal Lawgiver will total the prince's choices. It all adds up to reigning as God made the prince to reign for a few years in this world—then reigning forever in heaven; or fleeing from the dictates of reason and conscience during life, and jumping the precipice into hell.

TAPPING THE STORY FOR ITS CATHOLIC THOUGHT

Far from being merely the first epic in Anglo-Saxon literature, Beowulf stands out as a most interesting story. If it is read for the story alone, it is one of the best for capturing the interest and imagination of the class. Trying to interpret it as an ethical code for the rulers of the tenth century gives it a significance undreamed of on the first reading. That it could have been a message for youth today comes as a complete surprise to many moderns. How can this be? Beowulf throughout the story is a hero—not only because he kills monsters, but also because his generosity, humility, and courage shine out in every manifestation of his character. Since most boys like a fight, especially if it is to right a wrong, they will be influenced unconsciously by Beowulf's admirable traits. Apart from its being a challenge to all that is noble and manly, the poem provides a splendid opportunity to reiterate the necessity of following God's law, the light and strength that prayer and the sacraments bring. Once these are convictions, character grows.

The chief purpose in reading this story is to get the Catholic thought from it, and to point out that one of the most lasting effects of the Reformation was the divorce of Catholic thought from literature. The greater part of the literature written since the Reformation lacks not only the Catholic outlook on life and its purpose, but also it fails to show the effect of divine grace upon the human soul and its achievements. In *Beowulf*, purely pagan material is handled in a thoroughly Catholic manner in a way that is not preachy, and without destroying the universality of a good story.

The Story of the New Testament

THE SPREAD OF THE CHURCH

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AS CHAPTERS one to twelve of the Acts of the Apostles indicate and as the Gospel of St. Matthew demonstrates, the Church, in the first fifteen years of its existence, was made up of convert Jews and was still Jewish in point of location as well as of extent. Two startling conversions however had prepared Peter and the other apostles for the spread of the Church to the Gentiles, those who were not Jewish by race or in religion; these were the conversions of Paul and of Cornelius. The former now occupies the most prominent place in the history of early Christianity, for he is the Apostle of the Gentiles. About the year 45 Saul and Barnabas were selected by the Holy Spirit "unto the work to which I have called them." Accompanied by John (also called Mark, the evangelist-to-be) they sailed to the island of Cyprus and crossed it on foot, preaching and converting. The climax of their work was reached when the pro-consul (the Roman governor) became a Christian. From Cyprus the trio sailed for Asia Minor and landed at Perge in Pamphylia (the ruins of Perge are called Maratana today; Pamphylia is found in modern Turkey). Three events are worthy of notice at this stage of the missionaries' journey: (1) John Mark left Paul and Barnabas for some unknown reason; (2) Paul assumed the lead in the work of winning souls to Christ; (3) from this time we no longer read the name of Saul, but that of Paul (Read Acts 13, 1-13).

PAUL AND BARNABAS CAST OUT OF ANTIOCH

Paul and Barnabas now made their way to Antioch in Pisidia and there on the Sabbath the two entered the Jewish synagogue. Paul as a distinguished visitor was called upon to speak; he outlined briefly the history of the Israelites from their choice by God as the Chosen People to the time of David. Then Paul taught them

that God, as He had promised, had sent into the world a Savior, a descendant of David, namely, Jesus whose coming had been preached by John. This Jesus, Paul continued, had brought salvation to the Jews, but He had been rejected and put to death by them. God however had raised Him from the dead as had been foretold. Forgiveness of sins will come to all who believe in Him, so concluded the missionary. Paul's words made a profound impression on his listeners; by the next Saturday the whole city had heard of him and gathered to hear him. This incited some of the Jews to jealousy and they began to contradict Paul and Barnabas, who openly defied them and then turned to the Gentiles. But the Jews caused such a persecution that the zealous missionaries were cast out of Antioch (Read Acts 13, 14-52).

Nothing daunted, Paul and Barnabas travelled to Iconium where the same scene was repeated; they remained however for a long time. Finally the unbelieving Jews and the rulers threatened to stone them; with the result that they fled to Lystra. In a few words we are told that Paul and Barnabas "were preaching the gospel there." How long and with what results we do not know. One event however stirred the people to action: Paul healed a cripple and these pagan Lycaonians immediately proclaimed the missionaries gods, Paul being Mercury and Barnabas, Jupiter. The two so-called gods had everything they could do to dissuade the people from offering sacrifices to them; together they told the frenzied mob that this was the very thing they were trying to destroy, that they were mortals, and that they wanted to convert the people to the living God.

The crowd could scarcely be restrained; although they did not offer the sacrifices, yet the incident rankled in the minds of the people. When shortly after the Jews of Antioch and Iconium arrived, they found the hearts of the Lycaonians ready to turn against the two preachers. Paul was stoned and left for dead, but he arose, healed miraculously it would seem. The next day he and Barnabas went to Derbe, where they preached and established churches. After some time they began their return journey; in each city that had been evangelized they paused

and strengthened the Christians through prayers and fastings as well as by exhortations; they likewise ordained priests to lead the flock of Christ. Finally they reached Perge, where they preached for some time; then they embarked for Antioch in Syria (Read Acts 14, 1-27).

CONTROVERSY OVER GENTILES

Upon their arrival in Antioch (after four or five years of missionary labors) these apostolic men told the Christians of their journeys and of the Gentiles who had come into the Church. A short time after their return, about the year 50, some Christian Jews came from Judea and stirred up a controversy over the reception of the Gentiles into the Church. They maintained that the Gentiles must observe the Mosaic Law as well as the law of Christ; otherwise they could not be saved. There was more at stake than appears at first glance. To force the Gentiles to observe the Mosaic Law would be to keep most of them out of the Church, for there were many features of this law that were very distasteful and repugnant to the non-Jewish life and mind.

What is more of interest to us and of greater consequence was the principle or dogma that was questioned: salvation comes through Jesus Christ and through Him alone. By insisting that the Gentiles observe the Mosaic Law, these Christian Jews or Judaizers as they were called were asserting, if not in word, at least in effect, that salvation is through Jesus Christ *and* the law of Moses. Paul and Barnabas entered the contest at once; for they saw their work endangered and what urged them on even more was the implication they perceived in the contention of the Judaizers. St. Paul was thinking then what he expressed later to the Galatians (2, 16): "But we know that man is not justified by the works of the Law, but by the faith of Jesus Christ." So hotly disputed was the point that it was decided to send Paul and Barnabas with others to the highest authority in the Church, namely, to Peter and to the other apostles. On the way to Jerusalem the two missionaries rejoiced the Christians by telling them the story of the conversion of the Gentiles. At Jerusalem they told the same story to the apostles and to the priests, emphasizing the Gentiles' reception of faith without any relation to the law of Moses. At this point the Judaizers, Christians it is true, but Jews in religion as well as in race, interrupted the story and contended that these converts must be made to observe the old law. In making their contention these men were blinding themselves to facts, the first of which was the conversion of Cornelius (cf. Acts 10, 1-11, 18); the second fact was the actual gift of grace to the Gentiles converted by Paul and Barnabas without

circumcision or any knowledge of the law of Moses. It is true that the Christians of Jewish extraction, even the apostles, observed many points, if not all points, of the old law, but the observance was one thing, and the contention that this observance was necessary for salvation was another. There are thousands of men and women who observe the vows of poverty, chastity, and obedience, but they do not assert, and they would be wrong if they did, that the observance of these vows is necessary for salvation.

ST. PETER HANDS DOWN DECISION

The dispute in this, the first assembly in the history of the Church to discuss and to determine matters of faith and morals, went on until Peter, the head of the Church, arose and in a few words handed down the decision. "Brethren, you know that in early days God made choice among us, that through my mouth the Gentiles should hear the word of the gospel and believe. And God, who knows the heart, bore witness by giving them the Holy Spirit just as he did to us; and he made no distinction between us and them, but cleansed their hearts by faith. Why then do you now try to test God by putting on the neck of the disciples a yoke which neither our fathers nor we have been able to bear? But we believe that we are saved through the grace of the Lord Jesus, just as they are." Peter, the rock, the Vicar of Christ, had spoken; the matter was ended. Salvation came through Jesus Christ and this salvation is the same for the Gentiles as for the Jews.

There was however another matter to be discussed and settled. Since Gentiles were coming into the Church, they naturally would expect to mingle with the Jews in their religious gatherings; even if they did not expect this, it would not make for unity should there be a distinction between the two groups. Yet the lifetime habits and customs of the Christian Jews had to be considered. The Jews had always kept themselves aloof; they did not mingle with the Gentiles in a religious or social way; they had certain practices such as the avoidance of eating meat with blood in it which were firmly imbedded in their daily lives. On the other hand the Gentiles were accustomed to a life much less restrained than that of the Jews; the former thought nothing of eating what had been offered to idols and then sold on the market. Moreover their lives had not been so pure as had the lives of the Jews, for among the pagans impurities of various kinds were practiced and were even overlooked; in fact with some types of pagan worship impurity was part of the ritual.

These facts gave rise to a disciplinary problem; some solution was sought whereby the Gentiles and the Jews might mingle in Christian life without conflict or divi-

sion. It was James, the bishop of Jerusalem, who offered the solution, namely, "to send them written instructions to abstain from anything that has been contaminated by idols and from immorality and from anything strangled and from blood." This was acceptable to all; the letter was written and sent to the Gentiles through the hands of Judas, surnamed Barsabbas, and Silas. The first place to which the bearers of the letter went was Antioch and there "they (the Christians of Antioch), having read it, were delighted with the encouragement it gave them." Thus the first great crisis in the Church had been bridged; but as always there were a few "die-hards" who refused to submit to this decision. We shall meet them later in the early history of the Church (Read Acts 15, 1-35).

Let us pause a moment at this time in the history of the Church—about the year 50, twenty years after Pentecost; we find that all but one of the apostles were alive, James the brother of John having been killed by Herod (Acts 12, 1-2). It is difficult to say where the apostles were laboring in the vineyard of the Lord: Peter in Rome, James and perhaps John in Jerusalem, the others in various parts of Asia and Africa, and perhaps Europe. Paul, the apostle "born out of due time," had been converted about fifteen years before and had completed his first missionary journey. As their helpers and assistants the apostles had the deacons. Christianity had spread from Jerusalem through Judea to Samaria, and on to Antioch in Syria; from there it had reached Cyprus, Asia Minor, and even as far as Rome. Most of the Christians were of Jewish extraction, but there was a strong minority of Gentiles: Cypriots, Greeks, and others who had come into the Church through the zeal of Paul and Barnabas.

SECOND MISSIONARY JOURNEY

These recent converts and established churches Paul now (51 A.D.) decided to visit; to Barnabas he proposed to "return and visit the brethren in all the cities where we have preached the word of the Lord, to see how they were doing." Barnabas was ready to go and as companion he wanted to take John, his cousin, who had left the two preachers on their first journey (cf. Acts 13: 13). Paul would not consent to this; with the result that the two disputed quite strongly over the matter. Finally they agreed to separate; Barnabas would take John and go to Cyprus, the first stamping ground on their previous journey. Paul would take a new companion in the person of Silas, who had recently come from Jerusalem. Together they would revisit the churches in Asia Minor. The new duo passed through the northern part of Syria, over the mountains to Cilicia, Paul's home district.

Everywhere they visited the Christians, most of whom, perhaps all, were Gentiles; to them they delivered the precepts of the apostles, namely, that they need not be circumcised nor observe the law of Moses, but that they should abstain from foods offered to idols, from fornication, from things strangled and from blood. Pressing forward, Paul and Silas reached Derbe and Lystra, two of the places where churches had been founded on the first journey. These, together with nearby Iconium, were encouraged and strengthened by the two missionaries, who also gave them the decrees of Jerusalem and asked for their observance. Another companion was added at this time. Timothy, a young Christian, whose mother Eunice was a Jewess, but whose father was a Gentile, was spoken of in glowing terms by the Christians of Lystra and Iconium; hence Paul decided to take him with them.

TIMOTHY'S CIRCUMCISION AN EXPEDIENT

As we have already seen it was Paul's custom to preach to the Jews as well as to the Gentiles; as a Jew he knew full well that the former would never allow entrance into their synagogues to one who was not circumcised. Timothy had not been circumcised; this Paul now proceeded to do in order to be able to preach the gospel to his own people and to bring to Christ the members of his own race. This act on Paul's part was one of expediency, not of principle. Timothy was not subjected to this Jewish rite because Paul regarded circumcision as necessary for salvation, but rather because this was the only way Paul could bring Jesus Christ to the Jews (Read Acts 15, 36-16, 1).

Paul, Silas, and Timothy passed through Phrygia and Galatia, districts of Asia Minor. Nothing is said about any work by the trio in these places, although later we are told that Paul confirmed the disciples there, which would seem to indicate that churches were established there on this second journey. Paul was to write a letter to the Galatians some years later; this may be the reason that no mention of preaching is made at this time, the author of the Acts, Luke, assuming that the epistle was sufficient evidence of Paul's work. From Phrygia and Galatia the missionaries decided to go to "Asia," or proconsular Asia as it was called; this was the portion of Asia bordering on the Aegean Sea. But man proposes and God disposes; the Holy Spirit who had selected them for this work forbade them to go in that direction. They turned northward, went through the district of Mysia, with the intention of preaching in Bithynia, farther north and to the east.

Again the Holy Spirit intervened; how we do not know. Paul and his companions had but one choice: to turn westward. This they did and came to the port of

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Are Catholic Educators *HELPING OR HINDERING?*

By SISTER MARIE CATHERINE, I.H.M.

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RACIAL discrimination is a grave injustice to the Negro. This injustice affects every phase of his life; it hinders him from taking his proper place in the economic world; it denies him the political privileges granted him by the Constitution, and it prevents him from enjoying the social privileges to which he is entitled.

At present there are thousands of Negro business enterprises in this country, but most of them are restaurants, beauty parlors, and other types of organizations offering personal services. This is where the white people think the Negro belongs. It is a follow-up of the decades of slavery when not only his personal services, but his very person were subject to the will and whims of his white master.

In the professional world, however, few Negroes succeed. Even when they do overcome obstacles and qualify for the professions, about 75 per cent of them are discriminated against if they attempt to seek advancement or to approach equality with the whites.¹

NEGROES RELEGATED TO UNSKILLED WORK

Of the vast number of employable Negroes in the United States, the majority are relegated to the unskilled labor group, many of them in menial and custodial capacities. Who delivers your packages to your door? Who collects the refuse from your alley? Who cleans your streets in summer and shovels away the snow in winter? One has only to observe any group of workmen where both white and colored men are employed. Usually the white men are doing the "bossing" while the Negroes are wielding the shovels. A very small percentage of the latter have any chance or any hope of ever obtaining a job of the "white collar" variety.

Labor unions are the most effective means for im-

proving the general working conditions of all laborers; they are in many cases especially valuable in aiding Negroes with their peculiar problems. However, can colored workers be expected to profit by these advantages when so many unions refuse them admission? The constitutions of many A. F. of L. unions provide for the exclusion of Negroes; other unions exclude them merely by a provision in their ritual,² while often local customs or local leaders are wholly responsible for the attitude of antagonism towards them. Can colored workers be blamed for becoming strike-breakers when the unions take this prejudiced attitude?

The C. I. O., which has been the most aggressive organization in promoting economic, political, and social equality for the Negro, seems to recognize that organized labor would be the Negro's best weapon if he were permitted to participate in it on a truly democratic basis.³ Many other unions now readily receive Negroes into their organizations, but there are too many cases on record of colored workers having been refused admission and then later of having been replaced when the shops became unionized.⁴ Often, without the protection of a union, the Negro is the "last to be hired and the first to be fired."

That the Negro belongs to an inferior race and therefore is incapable of doing good work is wholly unsubstantiated. Scientists have frequently investigated this charge, coming to the conclusion that such a thing as a "superior race" does not exist.⁵ Those industries that have given the Negro a fair chance have found him to be a dependable, loyal worker. He usually grasps eagerly any opportunity for his social betterment, showing a willingness to labor hard for a slight advancement. An official of the Carnegie Steel Company said:

As far as I am concerned, I believe that the Negro has been a life-saver to the steel company. When we have had labor disputes, or when we

²Northrup, *Organized Labor and the Negro*, pp. 1-16.

³Logan, *op. cit.*, pp. 12-13.

⁴LaFarge, *Interracial Justice*, pp. 95-97.

⁵Eisenzimmer, *The Mystical Body and Social Justice*, pp. 70-78.

¹Logan, *What the Negro Wants*, p. 141.

needed more men for expansion we have gone to the South, and brought up thousands of them. I don't know what this company would have done without Negroes.⁶

The Ford Motor Car Company has been most liberal to Negroes and at present employs several thousand of them.⁷ Now that over a million colored workers are successfully holding jobs in manufacturing and mechanical industries throughout the country, numerous fair-minded employers express themselves as well satisfied with the quality of their work. Many more employers should follow the example of the few, because real harm is wrought in a community when Negroes are relegated to the class of unskilled workmen merely because of color. When we say that an American can go as far as his ability will carry him, we should mean it for all!

RACE DISCRIMINATION AN INJUSTICE

Further, racial discrimination is an injustice to the Negro because it denies him the privileges guaranteed by the Constitution. Article XV of the Amendments to the Constitution states that, "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude." Why, then, are Negroes not permitted to vote in some states of the Union? Rayford W. Logan, in his book, *What the Negro Wants*, says,

The amendments guaranteeing full rights to all citizens regardless of race or creed have been distorted so as to reduce its colored citizens to the status of "Half-men."⁸

Why is not Section Two of the 15th Amendment put into execution? It states, "The Congress shall have power to enforce this article by appropriate legislation." No state should fear to exercise its full powers for democratic objectives; but, on the other hand, legislators should do something constructive to see to it that the citizens get what the Constitution guarantees them.⁹

Although of late the federal government has attempted to rectify this matter of discrimination by hiring more Negroes than whites on many government projects, it has frequently been an offender. In June, 1941, the President issued an executive order on the

topic of race discrimination which provided for the establishment of a committee on fair employment practices. This resulted in the Bill, H. R. 3986, "to prohibit discrimination in employment because of race, creed, color, national origin, or ancestry."¹⁰ The sixteenth and last section of this bill states that this act shall be called the "Fair Employment Practice Act."

In our own State, measures were introduced as House Bill 132, and Senate Bill 134, to provide for the legalization in Michigan of an F. E. C. This commission was to be "cloaked with authority to end once and for all, discrimination against human beings because of their race, creed, color, sex, national origin or ancestry."¹¹ Unfortunately, this legislation did not go through.

That such laws are necessary in our country, is quite evident from many past occurrences. Several major plants located in a New York district made frequent pleas for "thousands" of trainees, yet when seventeen Negro graduates applied they were rejected solely because of color, whereas every white graduate was accepted.¹² Many instances have been noted of factories advertising for workers but turning down all Negro applicants. In some cases unskilled women and children were hired, while skilled Negroes were rejected.¹³

Especially in the armed forces of our country should the government maintain the right of the Negro to advance according to his ability and achievement. Unfortunately, this has not always been the case. Many times Negroes have been denied promotion in spite of good conduct, devotion to duty, and ability to lead. Negro nurses have been told they "weren't needed" by both the Army and the Navy at a time when our armed forces were clamoring for more and more nurses, and a number of colored internees in New York's Harlem Hospital were similarly discriminated against when they offered their services to the Army.¹⁴

Negroes frequently were not given the gratification of assisting in war effort. The Red Cross refused to take Negro blood at a time when blood plasma was badly needed by our boys. Congressman Rankin attempted to excuse this practice on the charge that the willingness of the Negroes to give their blood was "a Communist plot to try to pump Negro blood into the veins of our wounded white boys."¹⁵ Apart from the fact that medical authorities state that there is absolutely no difference between white blood and Negro blood, it is easy to see how this refusal of the government must have resulted in a feeling of frustration for members of the colored race. Negroes are a patriotic

⁶ Cayton and Mitchell, *Black Workers and the New Unions*, p. 7.
⁷ Embree, *American Negroes—A Handbook*, pp. 40-47.

⁸ Logan, *op. cit.*, p. 292.
⁹ Dawson, "Reprinted from Congressional Record," *The Catholic Mind*, 42 (Nov. 1944), 648-653.

¹⁰ Scanlon, "Fair Employment Practice Committee," *The Catholic Mind*, 42 (Nov. 1944), 645-648.

¹¹ "Michigan F E P C," *Michigan C. I. O. News*, 8 (Mar. 9, 1945), 2.

¹² "The Seventeen Rejected," *America*, 64 (Feb. 1, 1941), 462.

¹³ Dawson, *op. cit.*, p. 648.

¹⁴ Keenan, "Jim Crow Kills White Men," *America*, 72 (Jan. 27, 1945), 327.

¹⁵ Logan, *op. cit.*, p. 311.

people, and felt it keenly when they were not allowed to do their part towards winning a war. In the last ten years the Congress of the United States has twenty-three times outlawed racial and religious discrimination; now it should once and for all tell the people of the United States that their Government guarantees all citizens their natural rights, regardless of color, race, or creed.¹⁶

WHOLESOME ABSENCE OF DISCRIMINATION AMONG CHILDREN

Finally, racial discrimination is an injustice to the Negro because it ostracizes him from many social advantages. This problem cannot be solved merely by writing or talking about it. Leaders of both groups should get together in informal conversations, as well as in planned meetings, to decide on workable policies to be adopted. The inter-racial councils, formed in many parts of the country, are doing just this very thing by planned programs of prayer, study, and action.¹⁷ An excellent place to begin this work is in our Catholic schools. Instead of working for social justice, what do we find? Many of our parochial schools are unwilling to admit Negro children, even when they are Catholics. Separate parochial schools for Negroes only, will not solve the problem. Up to this time Catholics have done little towards educating Negroes in the Christian atmosphere of the Catholic school.

The faculties of parochial schools that have admitted Negro children have been amazed to see the wholesome lack of discrimination among the children. One Detroit school having an enrollment of four hundred thirty, has approximately twenty per cent colored children, and no difficulty has been experienced either with the pupils or with their parents. Our administrators expect the white children to react unfavorably when Negroes are admitted to our schools, yet they are often surprised to find the contrary. Perhaps their charges are more "Catholic" than they give them credit for.¹⁸

It is a fact that there are thousands of schools throughout the country where Negro children are not tolerated. When this happens in our public educational system in the south, it is deplorable; but when our Catholic schools imitate this policy in many parts of the country, it is hard to understand how they can reconcile their conduct with the teaching of Pius XI, "Now this is the primary duty of the state and of all good citizens: to abolish conflict between classes with divergent interests, and thus foster and promote harmony between

¹⁶ Scanlon, *op. cit.*, pp. 644-645.

¹⁷ Carr, "The Interracial Problem: Youth Speaks Its Mind," *America*, 69 (Oct. 2, 1943), 707.

¹⁸ Bauer, "The Interracial Problem: Youth Speaks Its Mind," *America*, 69 (Oct. 2, 1943), 707.

the various ranks of society."¹⁹ If Catholic Negro children are forced to attend public schools, how can we ever hope to have Catholic leaders among the colored people? How can we expect to make converts when they see the inconsistency between our doctrine and our conduct?

NEGROES FACE HOUSING LACK

The Negro is confronted by another problem when he wishes to procure a home. He is forced to live in the poorest quarters, usually segregated from the white people. Some Negroes are forced to live three families in one room; some rent a "hot bed" for fifty cents a shift; some must sublet dank and foul-smelling flats at rents once and a half as high as those charged in any corresponding white section.²⁰ The Government has attempted to solve this acute problem by sponsoring extensive housing projects, but the supply of houses is by no means adequate.

All men have a natural right to a decent place in which to live. In his encyclical, *Quadragesimo Anno*, Pius XI said, "The right to own private property has been given to man by nature or rather by the Creator Himself."²¹ Now, the Negro has no way of acquiring property if he is segregated to one or several crowded sections of the city where few or no respectable living quarters are ever available for sale. White people frequently object to having Negroes for neighbors; usually their only reason is that they fear their neighborhood will deteriorate because of the slovenly habits that are, as a rule, attributed to members of the colored race. These characteristics, so long associated with Negroes, many times disappear or prove to be non-existent when they are given the chance for proper housing.²² Segregation and discrimination go hand in hand. Those who say, "I am not prejudiced against Negroes, but I want them to keep their place," are implying their own imagined superiority. Catholics should be in the front ranks of those who apply the Church's social teachings with relation to the economic and vocational problems of the Negro. Our Holy Father said:

Widespread today is the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the redeeming Sacrifice offered by Jesus Christ on the Altar of the Cross to His Heavenly Father on behalf of sinful mankind.²³

¹⁹ *On Reconstructing the Social Order*, p. 22.

²⁰ Magan, "The Interracial Problem: Youth Speaks Its Mind," *America*, 69 (Oct. 2, 1943), 706.

²¹ *On Reconstructing the Social Order*, p. 12.

²² Eugenia, "Negro Family Life Faces Great Handicaps," *America*, 69 (Aug. 14, 1943), 509-512.

²³ Smelser, "Race Conflicts Glare Through Legal Loopholes," *America*, 63 (Sept. 7, 1940), 597.

And what happens if the Negro is converted to the Catholic faith? Do all of his problems vanish? Far from it!²⁴ Even within the true fold there are Catholics who so little appreciate the precious heritage of the Faith, that they are unwilling to share it with their colored brethren, and by their uncompromising conduct make it difficult for the converted Negro to fulfill his religious duties.

So implanted in Americans is this racial discrimination that it can only be dislodged by Catholic charity, Catholic propaganda, Catholic leadership, and especially by fervent prayer.²⁵ "To tolerate race prejudice . . . is to compromise the foundation of all true Christianity. For Christianity's core is love of God and of neighbor. Racial prejudice is compatible with neither."²⁶

Catholics should give the example by exercising this genuine charity in dealing with Negroes. It is essential if they do not wish to prove stumbling-blocks to those who are favorably inclined towards the Church, and if they desire to give concrete expression to their own gratitude for the gift of faith.

We must be able to show to the Saviour Himself that entire consistency of our own belief and profession if we are to be able to claim the full seal of His approval, and to look for the outpouring of His Divine grace upon our labors.²⁷

²⁴LaFarge, "Let the Negro Speak and Let Whites Listen," *America*, 63 (Sept. 21, 1940), 650.

²⁵Smelser, *op. cit.*, 597.

²⁶Magan, *op. cit.*, pp. 706-707.

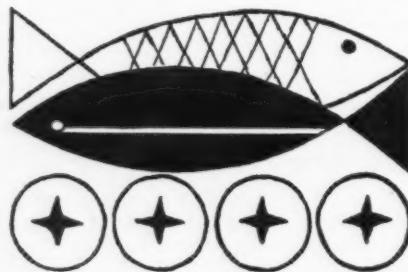
²⁷LaFarge, *op. cit.*, p. 194.

The Spread of the Church

(Continued from page 360)

Troas. Here it was that the Holy Spirit revealed His design. He wanted the missionaries to pass over into Europe. The revelation came through a vision to Paul in which he saw "a Macedonian standing, appealing to him and saying, 'Come over into Macedonia and help us'." Without hesitation the missionaries prepared to

sail; one more was now added to the group, namely, the author of the Acts, St. Luke. His name is not mentioned, yet it is assumed that he joined the three at Troas, because the text is now in the first person (God had called *us*) instead of the third person (Read Acts 16, 6-10). *(To be continued)*



How Shall We Grade COLLEGE STUDENTS?

By FRANK E. GRAHAM, B.A., M.A.

Professor of Art and Education, St. Joseph's College, Albuquerque, New Mexico

AFTER the flurry of finals and grade reports the average college instructor leans back to relax and consider the reverberations which follow. The successful students will be pleased and some will say that the course was a "snap." The less successful will have misgivings and will accuse the instructor of being biased or unduly "tough." How do we arrive at grades? Are grades affected by the instructor's personality and impressions? This study was prepared as an open letter to college administrators, faculty, and student body in defense of the experiences which add grey hairs to the crown of the average college instructor.

STANDARD GRADING SYSTEM

The variability and probable error in the grades assigned by college instructors have frequently been pointed out in educational literature. There appears to be no uniform remedy to be applied as long as our colleges and universities operate by standard grading systems. It remains, therefore, that degrees of tolerance spread up and down the ladder of educational achievement, the ladder being left to the individual craftsmanship of the instructor. In colleges recognized by the American Association of Universities and Accrediting Affiliates the standard grading system is interpreted in a relatively uniform manner. Alphabetical symbols are assigned and understood as follows:

- | | |
|--|---|
| A. Excellent. | W/F. Withdrawn, failing. |
| B. Good. | Pr. Progress, during a problem or thesis. |
| C. Average. | Cr. Credit, used for grading of a special assignment where alphabetical grade is inappropriate. |
| D. Passing. | |
| I. Incomplete (to be removed within a specified period). | |
| W/P. Withdrawn, passing. | |

The differences occurring in the grades of courses at certain levels present an argument for the defense. Courses that are numbered below 100 are freshmen and sophomore courses in which grading may be more lenient because the courses in such a category are of the general type. Courses numbered above 100 are junior and senior courses, normally elected by students who are majoring in the pertinent department. The grading in special courses may therefore be more selective because more is to be expected of advanced students.

It must be understood by all coöperating individuals that elements of success are not the same in all departments. It would be fallacious to expect that all students have equal abilities. There are numerous factors which determine scholastic achievement in the grades received in various departments of study. For example there are four obvious reasons for variability of academic success: (1) background and preparation of student; (2) teaching ability of the instructor; (3) character of the course, whether required or elective; and (4) type of course, whether academic or activity. Students present reactions affected by their interests, application, and maturity. It is quite possible for thirty students in a given course to fluctuate towards the top or towards the bottom of the grade scale.

Many college instructors accept one of the four theories of grading which have become a traditional practice depending on the opinions and experiences of the instructor. In some cases college administrators define the grading policy based on one or more of the grading theories.

FOUR ACCEPTED THEORIES OF GRADING

Briefly, the four accepted grading theories are listed and explained under the following titles: *equal per-*

centage theory, which is a statistical method based on spreads or curves in which the median, mean, or mode determines the alphabetical grade. Usually, the axis is "C" balanced by the "A" group above and the "F" group below. *The individual difference theory* is a combination of the objective and subjective considerations in arriving at a grade. Scholastic ability is weighed along with efforts based on physical, emotional, and social elements pertaining to each individual student. In highly competitive courses such as special graduate courses or studies in law and medicine apply the *specialization-elimination theory* which sets extremely high standards for the purpose of producing students who will survive. The *non-failure theory* advances the idea that no normal student in college is capable of failure. To many educators such a theory is a radical innovation; however, the theory assumes that there is no failure in the reality of life unless normalcy is removed. The theory is especially popular with instructors of activity courses in which achievement is quite naturally relative.

College professors have the reputation of being poor instructors. They are disturbed by the need for grading systems and annoyed by the confusions of administrative procedures. Their reputation as poor instructors may be true or false depending on the source of the accusation. College professors are required to present evidence of advanced study in a specialized field of

learning as proof of their ability to instruct. Perhaps the true element may be discovered there. If the college professor has not been educated to understand pupil-teacher relationships it may be that his ability to instruct is limited. Elementary school teachers as well as secondary school teachers must be specially prepared to meet teacher certification requirements and properly trained in the arts of teaching. It is therefore possible to argue that college professors not versed in educational techniques may not be so good instructors as those who are. "Snap" courses could easily be studies which appear to be less difficult because of the teaching efficiency of the instructor.

The problem of grading college students is not an easy one to be solved. In view of the facts presented in this discussion it would seem that there is no mechanical solution. But there are the theoretical systems which may be studied and adapted to local settings. The deviations have never been so serious that one college has worked against another in interpreting grades. In grading college students the college professor should be given credit for good judgment by the administration, and the instructor in turn should warrant the confidence placed in him. In determining final grades of the average class group it is not a bad idea to pray for guidance. "Dear God, how shall I grade my students?" Until a better solution is offered, prayer is one answer to the question.

Vocations

(Continued from page 349)

sound judgment, obstinacy, a violent temper, moroseness, extreme neverousness, melancholia, and constant scruples.⁶

One sign of a vocation is given. This is an abiding natural inclination which ordinarily is a clear mark of a vocation. Such an inclination does not, it is true, belong to the essence of a vocation, but it is usually a reliable indication, particularly if it is present from youth, and

if the other prerequisites to the religious state are also present. It is possible to lose one's vocation by neglecting prayers, by being unfaithful in little things, by avoiding mortification and self-restraint, and by undue intercourse with the world.⁷

⁶*Ibid.*, Vol. II, No. 1185; Van Acken, *A Handbook for Sisters*, p. 90.

⁷Van Acken, *op. cit.*, p. 92.



The Catholic Booklist, 1950, edited for The Catholic Library Association by Sister Stella Maris, O.P., St. Catharine Junior College, St. Catharine, Kentucky (Published by St. Catharine Junior College, St. Catharine, Kentucky; pages 74; price 65 cents).

Readers of Catholic literature will welcome the 1950 *Catholic Booklist*, fortunately released in time to support the celebration of Catholic Book Week, February 19-25, 1950. The Catholic Library Association sponsors the annual Catholic Book Week and publishes the *Catholic Booklist*. It is the thought of the Association to lend potency to the valiant efforts of its members in promoting Catholic literature throughout the year. The present edition is the fifth; copies of all editions are available from St. Catharine Junior College, St. Catharine, Kentucky.

The *Catholic Booklist* is modestly described as a classified guide to the recreational and instructional reading of the Catholic layman. The chosen titles, succinctly annotated, are Catholic in authorship or subject matter. The little volume of seventy-four pages fills a need for the club leader, the teacher, the director of parish activities, the book seller, and the librarian.

The chosen books are classified under thirteen heads: Bibliography, biography, education, fiction, fine arts, general reference, history, literature (excluding fiction), mission literature, philosophy, religion, social sciences (excluding history), and children's and young people's section. Those in charge of selecting books in the various sections are experts in their field who are in a position to become thoroughly acquainted with the literature of the field.

The general reader of Catholic literature will be interested chiefly in the sections on biography, fiction, history, and religion. The selections in these fields are the work of the Rev. Fintan R. Shoniker, O.S.B., Director of Libraries, St. Vincent College, Latrobe—biography; the Rev. Harold C. Gardiner, S.J., Literary Editor of *America*, New York—fiction; Very Rev. Msgr. Harry C. Koenig, Librarian, St. Mary of the Lake Seminary, Mundelein—history; and the Rev. James R. Gillis, O.P., Professor of Theology, Dominican House of Studies, River Forest—religion.

Two sociologists, the Rev. Paul Hanly Fursey, Head, Department of Sociology, Catholic University of America, Washington, and Paul A. Shea, instructor of sociology, Catholic Sisters' College, Washington, have given us the bibliography of the social sciences; Father Gerard Joubert, O.P., River Forest, in the field of philosophy; and Father Pius J. Barth, O.F.M., chairman of DePaul University's Department of Education, in the field of education. The general reference works were handled by Director Paul R. Byrne, of the University of Notre Dame libraries, and the children's and young people's section was in the capable hands of Librarian Clara J. Kircher, of The Public Library, Newark. Father J. C. Lehane, C.M., of DePaul University, made the choices in the field of general literature outside of fiction, and the material on mission literature was collected and annotated by Father Francis P. Goodall, C.S.C., pastor, Christ the King Church, South Bend.

Sister Esther, S.P., Head of the Art Department, St. Mary of the Woods, Indiana, was assigned the fine arts section, and bibliography and library

science is the field given to Sister Melania Grace, S.C., librarian, Seton Hill College, Greensburg.

Members of the National Catholic Educational Association will be grateful for the listing of a work by the American Council on Education, "The Role of Colleges and Universities in International Understanding," because "Education for International Understanding" is the theme of the 1950 meeting of the NCEA.

We note also that there is a very complete author and title index. The little volume is highly recommended particularly to teachers and study clubs.

(Rev.) PAUL E. CAMPBELL

Footprints on the Frontier by Sister M. Evangeline Thomas (Newman Press; 1948; 399 pp., including Bibliography and Index; price \$5).

Heroic women have stamped the pages of past history and have edified vast numbers with their deeds of personal bravery. *Footprints on the Frontier*, an intensely interesting, historical narrative, is primarily a history of the Sisters of Saint Joseph, Concordia, Kansas, whose origin was at Puy-en-Valay in the southern part of France.

Pressing back to a European background filled with political, economical, and social upheavals, these pioneer women attempted to destroy the fallacious doctrines resulting from the Protestant revolt. Privations and sacrifices were their common fare. During imprisonment their virtuous living habits were respected by all. Carrying on their work with little financial assistance, in poor dilapidated buildings, deserted cha-

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Van Nostrand

NEW YORK 3

teaux and monasteries, they displayed a rare faith and a zeal unsurpassed.

In 1812 their congregation received legal approval by the state, with Mother Saint John Fontbonne appointed as the superior general who purchased Chateau Yon—the cradle of Lyons foundation. By the time of her retirement in 1839, her congregation was firmly established.

From this small beginning, the Sisters, with the aid of European missionary societies, migrated to America. They journey, not to Philadelphia, nor to New York, nor to Boston, but to St. Louis in the heart of America, where conditions made the frontier a challenge. Here existed a hotbed of hatred against Catholics and Catholicism, increased by a movement causing great agitation entitled "Save the West for Protestantism."

The growth of the work of the Sisters was extraordinary—the challenge of the frontier had been answered. Their numbers and missions increased. Their work expanded and embraced many dioceses from St. Louis to the Gulf, to Canada, and into the East and Northwest. Their category of services might be summed up in these words: Ignorance, blindness, deafness, mute tongues, the sick, the poor, the aged, infants, needy mothers, and struggling priests—all had a share in their self-sacrificing labors.

Now, after sixty-five years of labor, the frontier of the Midwest had vanished, but there will always be frontiers for noble and generous souls to conquer.

This is an extremely valuable book and contains a mine of information. It is indispensable as a reference book for anyone interested in the historical account of the beginnings and growth of one motherhouse of the Sisters of St. Joseph. The general reader may find it somewhat boresome, but in the eyes of an historian it is a scholarly volume. It is well organized; it contains generous documentation—the result of a tremendous amount of research. Running parallel with the historical narrative is a closely woven spiritual thread which describes vividly the high ideals, the lofty goals, and the rare wisdom shown by this pioneer group.

SISTER MARY LOUIS, O.P.

Assignment to Rome, The Story of a Pressman's Pilgrimage, by Anthony Pattison (Joseph F. Wagner, Inc., New York, 1950; pages 128; price \$2).

This book on the Holy Year is unique. The author set out to gather the essential facts and set them down in book form in the hope that other pilgrims making their way to Rome might find them of use. He makes the Catholic tradition a living force in the life of the pilgrim who is conducted on a tour of the holy places in Rome and in the territory immediately contiguous to the central city of Christendom. Throughout his book runs the thought that the pilgrimage to Rome does much to revive the spiritual unity of the faithful. In the first of the Holy Years, in 1300 during the pontificate of Boniface VIII, the prestige of the Papacy was restored and the faithful were rescued from the machinations of Philip the Fair of France and given a corporate sense that was necessary to conduct them safely through the troubled times of the Great Western Schism. To the author this period of the Great Western Schism was a manifestation of the Faith that yet prevailed against every possible condition for its healthy continuance. The very conflict about the supreme headship of the Church "is a paradoxical proof of the universal belief that the Roman See (is), indeed, the center of unity of the Faith to which they (the conflicting parties) so ardently adhered."

Father Pattison devotes a chapter to the story of certain saintly men and women who took a prominent part in inspiring Holy Years from age to age—Saint Bridget of Sweden, who appealed to the Pope to return to Rome from Avignon; Saint Catherine of Siena, who persuaded Pope Gregory XI to return to Rome, and who wielded great power in the dark hours of the Western Schism; Pope Alexander VI, who originated the moving ceremony of the opening of the Holy Door; and Saint Philip Neri, Saint Francis Borgia, and Saint Felix of Cantalice, all of whom came to the Jubilee of 1550, one of the most glorious in history.

The reader grasps quickly the spiritual significance of the Jubilee and begins to understand its power as a means of reforming society. He

parts company with the cynic who tries to discredit the Jubilee celebration as a crafty device of the Church to enrich itself and bolster its prestige. True it is by reason of the hundreds of thousands of men and women who will visit Rome during the Holy Year and because of the multitude of news-items concerning the Holy Father and Rome, there will be an indirect trend of thought toward the Holy See. "The Holy See has come through harder times than ours," writes the author, "and there is no reason to believe that it will not do so again, and bring all those who are willing to follow, into better days."

To one who plans to make the pilgrimage the author's description of the four great basilicas is very attractive. The pilgrim stands beneath the vast and wondrous dome and learns the meaning of the words there engraved in stone: "Tu es Petrus, et super hanc petram aedificabo ecclesiam meam"; he studies the interior of St. Paul-outside-the-Walls, an interior in some ways more impressive than that of St. Peter's; he thrills to the majesty of St. John Lateran, the Cathedral church of the Bishop of Rome, the mother and head of all the churches in the city and in the world; and he hastens in St. Mary Major to visit the relics of the Savior's birth beneath the altar of the Blessed Sacrament, surely one of the most beautiful in the world.

The pilgrim returns home with a clear understanding of the reason why for nineteen hundred years the Voice of Rome has been vitally influential in the lives of men and women living in the world. He has found that the "spirit" of Rome finds its life in the eternal spirit of the Church.

(Rev.) PAUL E. CAMPBELL

A New Assisi, 1849-1949. By Sister Mary Eunice Hanousek, O.S.F. (Bruce Publishing Co., Milwaukee, Wis., 1948; pages 231; price \$5).

The unbroken thread of the life of a religious community is closely woven into its history by the annals or chronicles, as they contain an accurate record of its struggles for existence, its failures and adversities, mingled with its successes and prosperity.

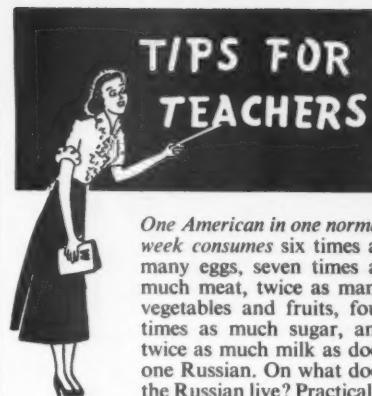
SISTER M. ALICIA, O.P.

A New Assisi belongs in this category. The book written after the first hundred years is a story of the foundation, growth, and labors of a congregation of religious, the Sisters of the Third Order of St. Francis of Assisi, founded in Milwaukee by a colony of Bavarian Tertiaries. The zeal and courage of those holy women made possible the undertaking of an apparently hopeless work by meeting difficulties with heroic self-sacrifice and submission to the will of God that enabled them to acquire personal sanctity and achieve success in their field of labor.

In the introductory pages the author treats of the great need for apostolic laborers in America and of the determination of the Bavarians to imitate the missionary spirit of their zealous French neighbors, who initiated mission groups that resulted in the formation of societies now known as the Holy Childhood and the Propagation of the Faith. The remainder of the history is broken into four sections with appropriate titles: Planting, Storm, Growth, and Harvest. In addition to these accumulated historical records of the establishment of the numerous schools, orphanages, and foreign missions, a detailed bibliography of references from the conventional archives and from other primary sources, there are appendices of documents and an index of explanatory data. The style of the documentation is an indication of the true instinct of an extensive research student.

Because this book lacks a general appeal, it will have a limited scope of readers, yet it has a great deal to offer the men and women of the Franciscan Order, who are ever eager to rejoice with their confreres in the attaining of ideals.

The book concludes with an attractive picture of the objectives accomplished by the Sisters, and as the Most Reverend M. E. Kiley, D.D., Archbishop of Milwaukee, who pays tribute to them, states in the Foreword, "The seal of divine approval upon the community is manifest . . . All this was accomplished with a courage and constancy that come only from trust in God and a reliance upon a merciful and benevolent Providence."



One American in one normal week consumes six times as many eggs, seven times as much meat, twice as many vegetables and fruits, four times as much sugar, and twice as much milk as does one Russian. On what does the Russian live? Practically a bread and potato diet with over twice as much bread and nearly three times as many potatoes as the American eats. These and other significant facts are brought home in a series of two-color picture food charts in the new geography, *NEIGHBORS ACROSS THE SEAS* (Gr. 6-7) by Norman Carls and Frank Sorenson.

School administrators by the dozens voted the "most practical and attractive item" among the exhibits at the meeting of the AASA to be the WINSTON, NUMBER AS THE CHILD SEES IT. These instructional materials are designed to make number meaningful and to help the learner to see, touch, move, and manipulate devices so geared to his own level that they are as interesting as toys. Chief difference: These devices "concrete-ize" number concepts so that the child sees sense in the arithmetic he does.

FRENCH PRONUNCIATION RECORDS by Dr. de Sauzé emphasize the oral approach of the famous Cleveland plan. These four 10" records of unbreakable vinylite, with high fidelity tone reproduction, insure correct pronunciation as proved by class experience over 15 years with more than 5000 students, ages 6 to 50.

Newest in elementary social studies texts is *TOM'S TOWN*. Just off press, this second book for second grade in the new *WINSTON SOCIAL STUDIES PROGRAM* was written by Mary Willcockson with Roy A. Price as Chief Consultant and Gertrude Hildreth as Reading Consultant.

1950 copyright has been granted for THE WINSTON DICTIONARY FOR SCHOOLS, the dictionary designed specifically for the pupil in the elementary or junior high school.

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Audio-Visual Education

Audio-Visual Aids in the Teaching of Literature

By SISTER MARY DENISE, R.S.M.

St. Mary Convent, 161 S. Washington Street, Wilkes-Barre, Pennsylvania

THE use of audio-visual aids in the teaching of literature cannot be thought of as serving the same purpose as in the teaching of such factual subjects as, for example, history or the sciences. Here the objectives are certainly not comparable to clarifying the causes of the Civil War or demonstrating the process of digestion in the earth-worm. Reading poetry, drama, fiction should, above all, stir the intellect with the ideas it suggests, stimulate the imagination with the pictures it creates, so that each student, according to his capacity, may experience vicariously the author's vision. In this very tendency of literature to arouse the imagination audio-visual aids can be a tremendous asset—or a ruinous liability—to the English curriculum.

AIDS NEED TO BE ARTISTIC

In most other branches of learning the only indispensable requisites for audio-visual aids is that they be accurate in what they present and technically clear in the method of presentation. In literature, however, we must totally disregard them unless they be artistic as well. *Macbeth* and *Treasure Island* delighted young readers long before modern educational research devised the audio-visual method of vitalizing the classics. Far deeper, truer, and richer is the impression received from an enthusiastic, well-directed reading of a great book than that produced by the mere passive watching of a film. The disappointment to youth is keen when he is confronted on the screen by a distortion of his own mental pictures of either characters or action in a story which thrilled him. "Gosh, I didn't think Jim Hawkins was such a sissy," remarked one freshman after viewing Jackie Cooper's portrayal of that plucky youngster in the film version of *Treasure Island*. Those who remember this film may recall how,

after Jim discovers and reports the pirates' plot on board the *Hispaniola*, he puts his two fists into his eyes and has a prolonged spell of weeping. One must look in vain for such relapse into babyhood on the part of Stevenson's intrepid cabin-boy. Would it not have been better to leave the class to the impressions they had received as the great adventure tale was flashed from the reel of the turning pages onto the screen of their plastic imaginations?

TIMING IS IMPORTANT

For the effective use, in literature, of even artistic slides, films, flat pictures, and recordings, timing is important. Robert E. Schreiber, of the center for the study of audio-visual instructional materials at the University of Chicago, believes that interest in the classics is stimulated if the film is shown before the bulk of any particular work is discussed. This would seem to me a rude intrusion on the student's own reading experience. Characters are visualized and evaluated, scenery is depicted to the last detail, and the whole action of the book executed before the child's own wonderful, creative imagination has had a chance to "snap" its own pictures. Show the film first, and, perchance, the reader will see everything in the book as some Hollywood director chose to see it. Let us beware lest by our zeal we render useless that "inner eye" which the poet calls the "bliss of solitude." Furthermore, though the pupils' interest may be aroused by showing the film first, is it not more than barely possible that his interest may depart with the conclusion of the film? In the case of fiction, most of a teen-ager's reading pleasure lies in the element of suspense. If the plot has been completely unraveled, can we expect the class to turn to the story in print with no sense of boredom? Reserving the film, or other audio-visual aid, to clinch

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the classic after it has been read thoroughly has proved itself time and again the most effective method.

Macbeth is usually voted by our students as one of the most unforgettable books they have ever read. "A satisfied customer is the best advertisement," as everyone knows. Arousing interest, then, is not usually necessary, as the juniors, having heard from their predecessors of "all the fun they had reading Shakespeare," look forward eagerly to that sinister drama. The first few scenes I usually read for the class until the better readers get the "feel" of the blank verse. One must stop frequently, of course, to clarify Shakespeare's archaic terms as well as his more involved figures of speech, and to prod forward the young imaginations struggling with the vivid, exciting, and all-too-human drama unfolding before them. By Act II some of them are ready to read aloud, after having been assigned parts. Here again, we stall frequently to interpret, to pronounce, and to do any teaching chore that presents itself. After the class has been guided through the five acts in this manner, they are ready for audio-visual aids.

The bulletin board is covered with pictures procured from the Folger Shakespeare Library in Washington,

D. C., with clippings and pictures from such magazines as *Life*, depicting scenes from *Macbeth*, *Henry V*, and *Hamlet*, ¹ and with many other relevant items gathered from one source or another. The recordings of *Macbeth* by Maurice Evans and Judith Anderson are brought to the classroom, and as the students enjoy the experience of hearing two famous artists read the now-familiar lines, they are at the same time reviewing the high points of the play. Finally, we go to the auditorium for an excellent film on the murder and sleep-walking scenes. The usual comment on this film is that it is "wonderful but too short." After using the available visual aids in this way, the students invariably have a better understanding of a classic and a keener appreciation of its worth.

¹Since writing this article, I was made aware of an excellent set of filmstrips on Shakespeare, distributed by Young America Films, Inc. Our school purchased the set, and I found them most useful as an added aid in teaching *Macbeth*. The first two filmstrips "Introduction to William Shakespeare" and "Shakespeare's Theater," served as an excellent starting point. Just before giving the standardized test on the play, I used the filmstrip on *Macbeth* as a sort of review. The remaining five were used to give the students a "taste" of some of the Bard of Avon's other famous tragedies and comedies. The pictures of the plays are taken from modern film dramatizations and have a special appeal for the high school students.

History Lesson via Visual Communication

By SISTER M. NOREEN, O.S.F.

St. Francis de Sales H. S., 10214 Avenue J., Chicago, Illinois

YOU have the right film, the mechanics for showing it, and the class to see it. All that remains is to make it work.

Now you have the problem of how to keep your students from looking at the film, then getting up and filing out of the room with an "I saw it, so what!" expression on their faces.

You showed the film because you wanted to put across a certain point or points. You may have wanted to show the fight for freedom our forefathers put in battling for the Declaration of Independence, or to explain some of the deeper meanings of the Civil War, or to let them see that the negroes are really people. But how will you ever know what effect you caused if there is no response, no action as a result of the showing?

Movie going is a very passive business; as a matter of fact, the movie industry has made such a fine art of dream manufacturing that most of us regard it, consciously or not, as a kind of easy way of dreaming without shutting our eyes. Real dreams have an unpleasant way of not turning out right, or breaking off in their sweetest interludes. But manufactured dreams have never failed us. As a student once remarked,

"They are so slick you don't even have to follow them. They just sort of wash along and whatever it is that goes along with them, it's not your mind."

VISUAL LESSON REQUIRES MUCH PREPARATION

If you are showing films in order to teach history, you will want pupil "minds" to go along. There are several ways of assuring it. One is a prepared lesson on the picture. A visual communication lesson will need as much or perhaps more preparation than an audio lesson. To have the students familiar with the historical background will not be enough to prevent that "wash along attitude." We must be assured they will study it for the purpose of getting the details. They should be led to expect a quiz at the next history assembly. A prepared outline presented before the picture will aid the students to observe closely. The following one was used for a lesson on early colonial life:

1. The village square

2. Exterior of houses
 - a) Doors
 1. Decoration
 2. Methods of barring
 - b) Windows
 - c) Style of architecture
 3. Interior of houses
 - a) Furniture
 - b) Fireplaces
 - c) Utensils in kitchen
 - d) Lighting
 4. Courtroom
 5. Superstitions
 - a) Charms
 - b) Belief in seeing the devil
 6. Occupations
 - a) Cowherd
 - b) Fisherman
 - c) Minister
 7. Costumes
 - a) Cavalier
 - b) Puritan
 1. According to position
 2. Children's
 - c) Sailors
 - d) Armor of the guards
 8. Customs
 - a) House-raising
 - b) Barter
 - c) Common pastures
 - d) Notices posted on church doors
- e) Church
 1. Setting the tune
 2. Tithing man
 - f) Treatment of slaves
 9. Mention of other places
 - a) Virginia
 - b) Florida
 - c) Some sailors favor England

TO STIMULATE CLASS DISCUSSION

History teachers agree that there is nothing like class discussions to bring out knowledge and create interest in a subject. Hence, after the picture has been shown, details checked, a discussion is in order. Points such as these would bring about an interesting one:

1. List the democratic tendencies shown in the film.
2. It has been said that intelligence, social feeling and zest for action are necessary qualities in a democracy. Rate the Puritans for these qualities.
3. Give reasons for calling the early colonies "the cradle of liberty." What made them liberty-loving and independent? What influences work for and against our feeling independent today?
4. In earlier American history, a person who wished more opportunity moved out to the frontier. Today we

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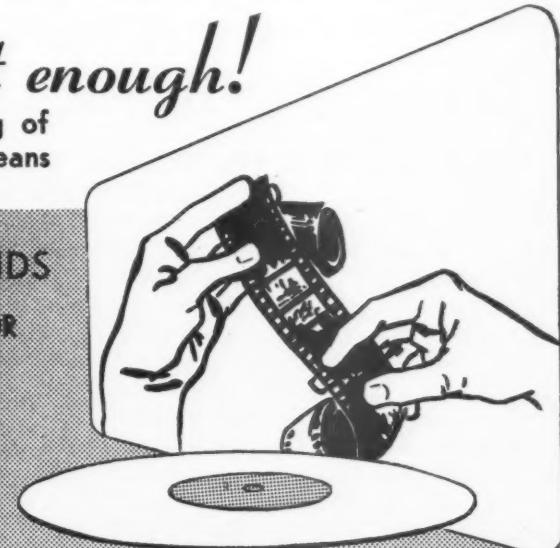
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say we have no frontiers. Find out about new developments in science and new needs in social science and new vocations, and then decide whether or not these represent our frontiers.

5. Trace the ways in which witchcraft hysteria originated and spread throughout Salem. Compare this with some modern evils such as racial or national hatreds. Compare witchcraft panic with modern lynching.

6. To gain some idea of the way the people of Salem must have felt, take a subject of great controversial interest today and after some discussion, change to one that was controversial in the past but is not now; then analyze the difference in the emotional strain which

the class experience in each of the two discussions.

7. What is propaganda? How does it operate today? How can one detect propaganda? What conditions render propaganda dangerous to the commonwealth? What present-day influences operate to check the force of pernicious propaganda? How might propaganda operate to nullify the Bill of Rights? Ought we to restrict freedom of speech and writing in order to check propaganda we dislike? Is advertising harmful propaganda?

8. What happened to freedom of expression as the hysteria in Salem increased? What made the Puritans easy prey to propaganda? How does hysteria change people?

Audio Visual News

Cardinal Stritch and Staff Preview Holy Year Film

Samuel Cardinal Stritch, Archbishop of Chicago, and his staff recently previewed a 16mm sound film entitled "The Eternal City" now available for rental exclusively through Ideal Pictures Corporation, Chicago 5, Ill. The Cardinal and his staff were said to have been impressed with the film's intimate glimpses of the shrines of the

Holy Jubilee to be visited by pilgrims to Rome this year.

The 25-minute color film takes the audience on a film trip to the Lourdes and thence to Rome. In addition to highlighting points of interest in the Eternal City, the film contains scenes of the four major basilicas as well as of the Vatican, Vatican gardens, ancient and modern monuments, with narration explaining the historical significance of each. Rental is \$7.50. (S17)

Finalists Named in Ninth Science Talent Search

Nine girls and thirty-one boys in fifteen states, including twin sisters from Forest Hills, N. Y., were chosen on Feb. 2 as the nation's most promising young scientists and were named as finalists in the ninth annual science talent search.

The forty high school seniors will be brought to Washington, D. C., on March

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By

REV. T. C. SIEKMANN

THIS LIVELY BOOK is packed from cover to cover with a wealth of valuable information on the problems of everyday living facing Catholic girls. In a series of informal, heart-to-heart talks, Father Siekmann discusses with simplicity and clarity a wide selection of topics of vital interest to every girl desirous of leading a happy, useful Christian life.

The talks are short, concise and to the point. Each one carries an important object lesson. By introducing illustrations and incidents taken from the everyday life of the average girl, Father Siekmann has succeeded in making his message easily understood.

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2, with all expenses paid, to compete for \$11,000 in Westinghouse science scholarships and to attend the five-day science talent institute lasting until March 6.

While in the nation's capital, each of the finalists will be interviewed by the board of judges, meet and hear reports by leading adult scientists, and visit points of scientific and historic interest. They also will display their winning science projects at a science exposition.

At the conclusion of the five-day Institute, the judges will name the boy or girl winner of the top four-year \$2,800 Westinghouse Grand Science Scholarship. In addition they will award the second-place \$2,000 Westinghouse science scholarship, eight \$400 scholarships and the remaining \$3,000 at their discretion.

The forty finalists were selected for their "unusually high aptitude for future achievement in science." They were chosen from 2,245 entrants in all forty-eight states on the basis of their showing in a stiff science aptitude test, their teachers' estimates of their abilities, their scholastic records and essays on their own science projects, it was explained by Watson Davis, director of Science Clubs of America, which conducts the competition.

More than 13,500 students in public and private schools throughout the United States entered one or more phases of the search, and of these the 2,245 completed

all qualifying requirements. Twenty-two per cent of the entrants completing their qualifying requirements were girls and seventy-eight per cent were boys, and it was this ratio that determined the number of boy and girl finalists.

Entries received from students in twenty states and the District of Columbia now will be turned over for independent judging by the state and regional groups conducting state science talent searches concurrently with the national competition. Scholarships and other prizes will also be awarded in these state science talent searches.

The competition is conducted by Science Clubs of America through Science Service. It is supported by the Westinghouse Educational Foundation, which is maintained by the Westinghouse Electric Corp. (S18)

Filmstrip-of-the-Month

A new visual science service, the Popular Science Filmstrip-of-the-Month Club, has just been formed to provide junior and senior high school science teachers with a regular supply of timely visual science materials of curriculum value.

The first will be *The Science of Auto Safety*, a 45-frame b/w filmstrip to be released February 25 exclusively to charter members. It is based on the article

"The Laws No Car Can Violate" from the forthcoming March issue of *Popular Science Monthly*.

This filmstrip is said to give a fresh interpretation and application of Newton's laws of friction and inertia in the light of today's problems of automobile safety. "Using simple, everyday experiences, it reveals basic concepts of safety taught in general science, safety and physics curricula."

Later productions will take articles from each month's issue of *Popular Science Monthly* as "their springboard and move from the timely news to underlying scientific concepts in a complete, up-to-date curriculum story on a basic science topic."

In addition to the full-length filmstrip-of-the-month, members of the club will receive a four-page teaching guide and the current issue of *Popular Science Monthly*. Cost of the entire package of three teaching aids will be less than the list price of the filmstrip alone, according to the producer.

Charter memberships are now being offered science teachers, heads of departments, boards of education and science club advisors. Registration blanks and information may be obtained from the Popular Science Filmstrip-of-the-Month Club, 353 Fourth Avenue, New York 10, N. Y. (S19)

Psychiatry and Asceticism

By FELIX D. DUFFEY, C.S.C.

\$2.00

WE ARE ALL FAMILIAR with the internal conflicts between duty and desire, between moral obligation and self-indulgence, between spiritual aspirations and mediocre satisfaction. The remote cause of these conflicts is original sin; their proximate remedy is cooperation with the grace of God, self-mastery by ascetical practices.

Man is not a helpless victim of subconscious impulses, of unsatisfied desires. Determinism is the doctrinal basis of the dominant school of psychoanalysis. Catholic asceticism has spiritual therapy for spiritual ailments.

But some neuroses are helped by sound psychiatric treatment. Wisely conducted psychiatric clinics or

consultants will sift out the cases suitable for their therapeutic techniques. Any reliable remedy must have its definite scope; and within those limits the remedy can be recommended. But when psychoanalysis falsely assumes that every mental tension is traceable to some hidden and remotely thwarted desire or uncontrollable psychic force, the consequences of the psychiatric treatment may be disastrous.

The foregoing problems, and allied ones, form the topics discussed in *Psychiatry and Asceticism*, which, while not condemning sober psychiatry, points out the soundness of the practices of Catholic asceticism, stressing three basic ascetical efforts essential to mental as well as to spiritual health.

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Eight Coronet Film Releases

Coronet Films announces the release of eight new 16mm. films, two each in the language arts and in elementary science; and one each in the social sciences, guidance, mathematics, and the basic skills.

Sparky, the Colt (one reel, sound, color or b/w), is one of the growing series of language arts films. "Here is a medium to provide specific interest value in reading, youthful discussion and writing activities. From the moment your children 'discover' *Sparky*, the wobbly little colt, they'll eagerly follow his adventures as he grows strong, learns to trot across the fields, and finally makes friends with his little master" (kindergarten, primary, intermediate).

Frisky, the Calf (one reel, sound, color or b/w) is a companion film to *Sparky, the Colt*. It is the story of a lovable little calf and takes children into the barnyard where they see how the little animal is handled. Designed to stimulate youthful interest in the world about them and to provide a background for reading and discussion. Can be used with a variety of social group purposes as well as for classroom study (kindergarten, primary, intermediate).

* *The Meaning of Feudalism* (one reel, sound, color, or b/w). "Students are sure to get a new history experience when they see and study a feudal castle with Jacques, a French boy who lives in an ancient town

below the castle. This film presents the physical elements and more, it recreates the flavor and spirit of feudal times" (intermediate, junior, senior high, college).

Gravity (one reel, sound, color or b/w). "This subject is clearly presented in this film through the medium of a variety of everyday examples that all can understand and appreciate.

"Students are made aware of the force of gravity and are helped to understand its principles. Major effects of gravity on our solar system, tides, and on the effect of distance on gravitational pull are demonstrated and explained" (intermediate, junior high).

Filing Procedures in Business (one reel, sound, color or b/w). By showing a typical central filing system in action, this film bridges the gap between theory and practice. Here students will see a large, efficient filing system functioning as an integral part of a well-run business organization. Through this positive approach to the subject, correct procedures are set firmly in mind (senior high, college).

Language of Mathematics (one reel, sound, color or b/w). "Here is a practical application of mathematical terms; one that shows how mathematics is fundamental to our society and to every phase of modern living. In this film students see 'in action' the precise and meaningful symbols of mathematics. They learn how this

unique language helps them to state and solve problems more rapidly and accurately. A review of the use of graphs, measurements, and numerical operations is clearly presented in the conclusion" (junior, senior high).

How to Observe (one reel, sound, color or b/w) is a film "that will be welcomed as an important contribution to effective study habits for it demonstrates the importance of observation as basic to learning the sciences and the arts. Students are shown that observation can be developed as a skill and can be improved through applied and guided practice. The 'tools' for observation are presented, completing a well-rounded motivational and instructional presentation of the subject" (junior, senior high, college, adult).

Learning from Class Discussion (one reel, sound, color or b/w). Discussion is a vital part of our everyday life and this film "offers pointers on the value and necessities of worthwhile discussion. Students see that this organized conversation helps clarify ideas and provides for an interchange of information. Some of the 'ingredients' of a good discussion are outlined for consideration by the audience" (junior, senior high). (S20)

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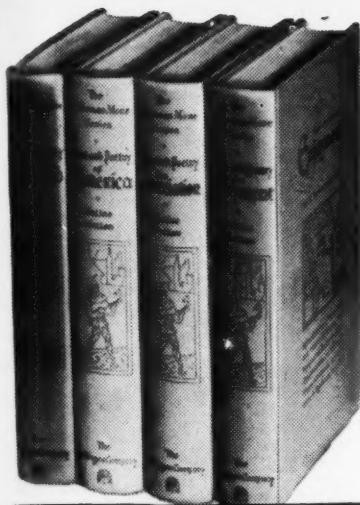
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rental catalog is now available from Institutional Cinema Service, Inc., 1550 Broadway, New York 19.

The major part of this illustrated 1949-50 catalog, which is twice the size of its previous issue, is devoted to listings and descriptions of popular entertainment features released in 16mm by the major and independent Hollywood studios.

Of interest to all teachers of science, mathematics, music, literature, history, and health education is the expanded "Educational Films" section. Included are the listings of the March of Time, Young America Films, Edited Pictures System, Knowledge Builders and other producers of educational films. (S21)

New YAF Science Film

Friction (1 reel, 16mm, sound) is the title of the latest film in the YAF elementary science series. This film explains what we mean by *friction*, and what causes it. Friction is explained as a restraining force which we encounter daily in our lives. The film discusses and demonstrates the various means we use to *reduce* the amount of friction when its effects are harmful or undesirable, and the means we use to *increase* the amount of friction when its effects are desirable to us. The film story is told in a combination of live photography and animation.

Prints are \$40 each from Young America Films, Inc., 18 East 41st Street, New York 17, or from a YAF dealer; or may be rented. (S22)

Filmstrip on Conservation

Conservation is Everybody's Business is a new kit of filmstrips, produced in co-operation with World Book Encyclopedia. The new series is said to have been made with the help of educational consultants from the soil conservation and forest services of the U. S. Department of Agriculture.

Designed for social studies and general science classes of seventh, eighth and ninth grades, the series consists of four filmstrips, in color, each over 50 frames. Many of the photographs are official U. S. government pictures; others, original drawings and photographs made for the series.

Titles of the four strips are: *People—Our Most Valuable Resource*; *Saving the Soil*; *Using Our Forests Wisely*; *Nothing Can Live Without Water*. Each is a self-contained unit of instruction, with an introduction, development of basic content, summarization and suggested follow-up activities.

The kit contains the four full-color strips, an illustrated teaching guide and a hard-cover, book style file box. Price is \$24.75. Available at dealers or from Popular Science, Audio-Visual Division, 353 Fourth Ave., New York 10. (S23)

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Guide to Free Slidefilms

The first annual edition (1949) of the *Educators Guide to Free Slidefilms* was recently published.

This first edition lists 385 titles of slidefilms, 266 of which are silent and 119 of which are sound. Additionally, three sets of free slides are listed.

The guide has a subject classification under which titles are annotated, number of frames mentioned, release dates given if known, and identification as to silent or sound.

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Other indexes, each on different color of paper for quick reference, include: title index, source index, and subject index by topics.

Price of the guide is \$3 from Educators Progress Service, Randolph, Wis. (S24)

Filmstrips for Music Classes

Young America Films has just announced the release of three new color filmstrips for music classes, under the series title *The Musical Forest*. These filmstrips are done in full-color original art work, reproduced on Ansco color film.

Presenting "a delightful fantasy about a magical forest and the interesting ani-

imals who live in it, these three filmstrips tell the young student a story of how our *musical scale* might have developed, including the staff lines, notes, and bass and treble clef signs. The series is designed for all types of elementary and junior high school music groups—vocal, piano, instrument—to help teach the development of the scale, and to orient the student in the skill of reading, writing and singing the notes."

The series (119 frames) is \$16.50 for the set of three filmstrips (including teacher's guide and the new YAF file box), from YAF dealers or from Young America Films, Inc., 18 East 41st Street, New York City 17. (S25)

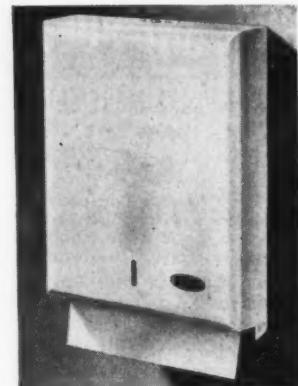
News of School Supplies and Equipment

New Tripod Screen

Versatrol, a new tripod screen, is announced by Da-Lite "for the budget-conscious buyer who demands quality, too." Features claimed for it include: good projection, easy operation, smart appearance, and the same standard of workmanship as in the firm's other screens.

Its "crystal-beaded" surface is said to afford bright, sharp pictures and it unrolls from a sturdy, grey metal case. The tripod adjusts to four height positions, has non-scratch feet and a handle for carrying, and comes in 8 sizes from 30" x 40" through 70" x 70".

A circular is available from Da-Lite Screen Co., 2711 N. Pulaski Rd., Chicago 39, Ill. (S26)



Front doors on both types lock with key to eliminate tampering. (S27)

Paper Towel Dispensers

Bennett double-fold general purpose paper towel dispensers are designed to dispense double-fold towels of most makes.

The full-length, flat front door with rounded corners on the exposed surfaces eliminates the possibility of catching and tearing clothes. Finish is chrome-plated or white enamel.

Front slot gives warning when refill is required.

Also available are single-fold paper towel dispensers. These also come equipped with full-length, piano-type hinges said to provide ample bearing surface to hold doors for years of daily opening for refilling.

Aluminum School Furniture

Aluminum school furniture which is stackable and storable is made in sizes to fit the boy and girl as well as the activity, for promoting healthful posture habits.

Wood seating and writing surfaces are finished in natural or blond tones. Pressure cast aluminum parts are finished with a hygienic stove finish, plastic styrene gloss, which will not chip or corrode it is said.

For ease of fitting the arrangement to the activity, this furniture is separate and movable. It can be stacked for economical storage, or to make available maximum floor space for pupil activities. Its lightweight construction enables even kindergarten pupils to move it by themselves, it is said.

Maintenance features claimed for this aluminum furniture include: wood parts of resin bonded, laminated birch, aircraft plywood of great strength that will not warp, chip, or splinter and that withstands even hot humid tropical climate; pressure die cast aluminum alloy frames, impervious to salt air and condensation and extreme



changes of temperature; wood seating and writing surfaces fastened to their frames with aluminum aircraft rivets, and as easy and economical to renew as to refinish.

An illustrated folder is available. (S28)

Physical Factors in Classrooms

The Co-ordinated Classroom, a booklet by Darell Boyd Harmon, formerly Director, Division of School Service, Texas State Department of Health, and now a consulting educationalist for school systems and consultant for architects and makers of school equipment, packs in detail into its 52 pages (8½ by 11) Dr. Harmon's conclusions as to the classroom physical environments suitable or unsuitable to the proper physical, mental, and temperamental development of the growing child.

The 18 pages of the first section present preliminary findings and conclusions based upon a three-year study by the Texas Inter-professional Commission on Child Development (fourteen state organizations which Harmon headed) of 160,000 elementary school children and the 4,000 classrooms which they utilized. "Analysis . . . showed that at least 52 per cent of the school children were leaving . . . with an average of 1.8 defects," which could be seen, and prevented. Environment of improper seating, improper lighting, and improper placement of working material were among the chief offenders against the child's welfare. Photographs, including X-ray, and sketches show the ill effects of improper environmental factors upon the pupil.

Part two reveals findings "to develop principles and basic methods for controlling the adverse physical factors . . ." Classrooms were designed and built and experimental centers set up for comparison of the old and new. From these it was possible to arrive at comparison, by health problems, by achievement, and by grades and rooms. There was no doubt of the efficacy of improved seating, lighting and

placement of working material. This section relates and illustrates principles, and gives specific data as to physical equipment put into use in the classrooms.

In part three, Dr. Harmon covers theory and practice of seeing, and how the practice is influenced environmentally by light control (day and artificial). The section on decoration is almost a text on reflectances of walls, ceilings, and working surfaces, color, and the comparative brightness which result from various combinations. Furniture selection is also detailed as a vital part of the "co-ordinated environment."

The booklet is profusely illustrated by charts, photographs, sketches, and graphs. Copies are available from the F. W. Wakefield Brass Co., Vermilion, O. (S30)

Contributors to This Issue

(Continued from page 338)

art education and educational administration. He is professor of art and education at St. Joseph's College (formerly Catholic Teachers College), Albuquerque, N. M., having previously been instructor at the college, part-time and summer sessions, and teacher for nine years in Santa Fe and Albuquerque schools. A member of the National Education Association, the New Mexico Educational Association, Delta Phi Delta, and the American Legion, he has contributed to *School Activities Magazine*, *New Mexico School Review*, *New Mexico Magazine*, *School Arts*, and the *New Mexico Educational Association Journal*.

Sister Mary Denise, R.S.M.

Sister Mary Denise who has been teaching religion and English at St. Mary High School, Wilkes-Barre, Pa., for the past seven years, received her A.B. from College Misericordia, Dallas, Pa., and her M.A. from Catholic University of America, with major in English and minor in philosophy. She has also taught English, French, and Latin in other high schools of her province. She has contributed poetry to *Commonweal*, *Ave Maria*, and *Magnificat*; and an article to *The English Journal*. Her principal extra-curricular activities are in the field of dramatics, debating and other speech work.

Sister M. Noreen, O.S.F.

Sister M. Noreen graduated from St. Francis Academy, Joliet, Ill., and continued her education at DePaul University, Chicago, receiving an A.B. degree with major in history and minor in education, and an M.A. with major in education and minor in history. Her thesis was on "Visual Aids in Teaching American History." She has contributed to the *Catholic School Journal*, and several articles to the *Historical Review*.

Book News

Books for the Holy Year

Books for the traveler to serve him as guide, and books that serve equally well for the stay-at-home who cannot travel to Rome for the Holy Year have been issued by several publishers. (B10)

Touring in Italy serves as a simple guide book and is by an author, André de Salza, who is said to have been virtually born



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BOOK NEWS

traveling and to have traveled all his life over practically the whole world.

He says of his book that it was designed especially for the pilgrim and sight-seer. Further, that it is not a substitute for travel but a traveler's guide, which leaves out what must be obvious to the traveler who looks and sees the things before him. It concentrates on those things that the pilgrim cannot find out for himself.

He adds that it aims to be brief, yet tells the traveler those important things he has to know to make his trip yield a

maximum of delight in seeing and discovering, within the limits of time allowed.

The *Holy Year of 1950* is a 48-page pamphlet from the Paulist Press. In this booklet the purpose and significance of the Holy Year is clearly outlined. Pilgrims will find plainly stated the requirements and conditions to be fulfilled, the means of making the Holy Year as well as the privileges granted by His Holiness.

Pictures of the Vatican as well as a short description of each of the great basilicas to be visited, the prayers to be recited and the indulgences to be gained will be found on successive pages.

Rome: What to See and Why is a guide book with 80 illustrations and map. Its author, Ludwig Curtius, member of the Pontifical Academy of Archeology and for many years director of the German Archeological Institute in Rome, had in mind, in writing this book, the traveler with only a few fleeting days for Rome who cannot acquaint himself with the city thoroughly but who must limit himself to the contemplation of only the most important monuments, whether of antiquity, early Christian, Renaissance or Baroque Rome.

Word Power Through Spelling

Announcement of a new elementary program entitled *Word Power Through Spelling*, by Lillian E. Billington, associate professor of education and teacher training at San Jose State College, California, is made by Silver Burdett Company.

Building upon the concept that words must be understood and used in order to make language meaningful to children, this series concentrates on expanding the child's vocabulary while making the vocabulary function in actual context. The series emphasizes the study of words as tools of communication rather than as isolated items to be memorized.

The program, covering grades two through eight, will be available during Spring in both workbook and hardbound editions. The second and third grade books are ready now in workbook form. (B11)

Therese: Saint of a Little Way

Another book by Frances Parkinson Keyes entitled *Therese: Saint of a Little Way* is to be released in mid-March by Julian Messner, Inc.

This book brings to all people an intimate picture of St. Therese, the Little Flower, who lived only fifty-three years ago, and whose "little way" of sanctity through simplicity and kindness has brought peace of mind to men and women throughout the modern world.

Therese: Saint of a Little Way was originally published and widely acclaimed under the title of *Written in Heaven*. But, recent events in French history, and the discovery of new documents and source materials, the publisher states, indicated a revised version, which has now been completed. (B12)

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